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THE
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THE HARTENDORP CASE

JAMES J. MEANY, S. J.

"Never before, in any national magazine, has the Jesuit Order received such a drubbing, never has it been more obviously deserved." [1]

Thus wrote Mr. A. V. H. Hartendorp, editor and publisher of *Philippine Magazine,* at the conclusion of six months of controversy between his periodical and the "Ateneo-Commonweal propaganda combination." It was a strange statement for him to make, in view of the fact that, as a result of the controversy, *Philippine Magazine* had just been banned from all the public schools of the Philippine Commonwealth. But let us look at the record.

On July 16, 1940, Manuel L. Quezon, President of the Philippine Commonwealth, threw a bombshell into political circles when he suggested the abolition of all political parties. Speaking before the student body of the University of the Philippines, President Quezon reaffirmed his belief in democracy as the best form of government, but nevertheless he demanded that it meet the challenge of the times by discarding the "discredited theory" that it cannot exist without political parties. In the President's opinion, partisan politics are the root of most of the evils in modern democracies. [2]

[1] *Philippine Magazine,* Feb., 1941, p. 57.
[2] *The Philippines Commonweal,* Aug. 15, 1940, p. 3.

The American High Commissioner, Francis B. Sayre, disagreed with Mr. Quezon. "Democracy", said Mr. Sayre, "is based on the determination of issues, and the way to determine issues, to get them over to the people, is through two parties." To which Mr. Quezon retorted: "That is the orthodox view. We, the Filipinos, have to do our own thinking and learn the lessons of contemporary history, or bust!" [3]

The President's suggestion was greeted with no little suspicion both at home and abroad. It was supposed that he wanted to do away with all political parties, save one—his own. But this would be "fascism"! Whereupon Mr. Quezon delivered another speech. He agreed with his adversaries that the abolition of all parties except his own would mean the end of democracy and the coming of totalitarianism. But he wanted all parties ruled out, including his own! [4]

Filipinos had been invited by their President to do their own thinking, to learn from the lessons of contemporary history. The two most prominent organs of Catholic Action quickly accepted the challenge. *The Philippines Commonweal*, official weekly publication of Catholic Action, and the Chesterton Evidence Guild, radio-broadcasting organization of the Ateneo de Manila, proposed their conception of a "partyless democracy." Drawing from the lessons of "contemporary history", they suggested Portugal as an example of such a government.

The *Commonweal*, in its editorial for July 25, asserted:

> The new Portugese state, for instance, has abolished all political parties and replaced them with a more rational method of practising democracy, the corporative system. Labor, mercantile, and professional syndicates or agroupments are represented in the Corporative Chamber, over which is the National Assembly, elected by the people. Over both is the President, likewise elected by national suffrage, the head of the state, to whom the ministries are responsible, and through whom the people exercise sovereignty.
>
> We repeat that corporatism, as Austria tried it and as

[3] ibid.

[4] ibid, p. 4.

> Portugal has been eminently successful with, might have a better claim on our attention.

Antonio Estrada, in a feature article for the August 15 issue of the *Commonweal,* claimed that the Premier of Portugal, Antonio Oliveira Salazar, had managed "to reconcile a sound and reasonable rule with the fundamental democratic principle of representation."

Ten days after the appearance of this article, the Chesterton Evidence Guild entered the discussion.[5] In its regular weekly broadcast over Station KZRM, the Guild presented the case for "Partyless Democracy." The broadcast was in the form of a trial before the "Court of Social Justice", the trial of "Manuel L. Quezon versus all Political Parties in the Philippines." In answer to the objection that a no-party democracy is impractical and dangerous because of the lack of opposition and precariousness of individual liberties, the broadcasters cited Portugal as "the actual working example of a partyless democracy, where individual rights are safe." In the course of the broadcast, the main features of Portugal's "Estado Novo" were outlined.

On the following Sunday, the Guild presented a dramatization of the life and policies of Salazar. The similarities existing between Portugal and the Philippine Islands were stressed.

> Serene as an enchanted garden she stands at the very threshold of the conflict that is tearing Europe asunder, as though she bore in her heart the very secret of tranquillity. It will have us to wrest that secret, for there is much about present day Portugal, and above all her people, that will remind the traveller of the Philippines.
>
> . . . her people are farmers and fishermen. Those who know the Filipino peasant know the Portugese . . . Living in a semi-tropical climate, they too have the fertile fields,

[5] The Chesterton Evidence Guild was composed of students and alumni of the Ateneo de Manila. *The Philippines Commonweal* sponsored its weekly English and Tagalog broadcasts on the "Catholic Hour" (or "Commonweal Hour"). The broadcasts were in the form of radio-plays or mock-trials, of which forty-one have been printed in pamphlet form. They deal with such subjects as education, social justice, etc. The Revs. Russell Sullivan, S. J., Pacifico Ortiz, S. J., Horacio de la Costa, S. J. and Lino Banayad, S. J. assisted in the preparation of the broadcasts.

the sad songs, the immemorial patience of the Filipino farmer.

The broadcast could not but present Salazar, the Premier of Portugal, in a very favorable light. He insisted, in the radio-play, on the understanding and consciousness of the family as the primary social unit, of the spiritual values of life and of the respect that is owing to man, of the obligation to labor, of virtue and of the sacred nature of religion. He asks that power be taken out of the hands of "political cliques." He admits that in his New State authority would be without the check of political parties, that there would be on it "no limit whatsoever—*except* the demands of morality, the principles of men's rights, individual guarantees and liberties."

In an amusing conversation between a simple Portugese farmer and a "Liberal", the advantages of Salazar's practical democracy are contrasted with those of the old republic based on the "threefold principle of Liberty, Equality, and Fraternity."

And in simple, everyday language, Portugal's system of corporations was explained, the process of their formation dramatized, and vivid examples given of their beneficial results for the economy of the nation.

The Philippines Commonweal, commenting on the broadcast in its September 5 issue, characterized Portugal's "corporative democracy" as the regime "under which the democratic ideal of government of the people, by the people, and for the people can best be realized under modern conditions." Therefore the *Commonweal* drew the lesson: "Corporative Democracy has passed its first big test, has proved a success in Catholic Portugal. What is to keep us from trying it and making it a success in the Catholic Philippines?"

It was not long before a champion of "orthodox" democracy took it upon himself to answer that last question. For now enters the "villain of our piece", Mr. A. V. H. Hartendorp, editor and publisher of *Philippine Magazine*. His magazine meant to do all in its power to prevent any attempt at "Corporative Democracy" in the Catholic Philippines.

But first let us say a word about the history of *Philippine Magazine*. Founded in 1904, it claimed to be the oldest American publication in the Far East. It was published monthly in Manila. Mr. Hartendorp, an American, had been its owner since 1933, and its editor since 1925. Since 1932 it had enjoyed the enviable privilege of being required for use in the senior classes of all the public schools in the Philippines, and, to quote from its regular advertisement, "is now recommended by the Director of Education for use in the first and second year classes also." Its claim to such a valuable concession seems to have been based on its articles concerning Filipino folk-lore and history and on its monthly summaries of current events.

Hartendorp launched his attack upon the "Ateneo-Commonweal propaganda combination", as he termed it, in the issue for September, 1940. Commenting on the recent Catholic Hour broadcasts, he wrote:

> The Commonweal-Ateneo combination has for several years been carrying on a bitter propaganda against what it calls the 'godless' public schools—one of America's chief gifts to a free Philippines. The present glorification of the fascist-church state of Portugal is a new step in this anti-democratic, anti-American, anti-Commonwealth campaign.
>
> The Ateneo clerics, most of them American Jesuits, and their faithful Filipino followers, the majority sons of the country's more prominent families, do not sigh in secret for a Filipino Salazar. Openly, over the airways, they express their hopeful longing for his advent . . . A people jealous of their liberties may well be on watch and guard.

Hartendorp's editorial, "Portugal—the Heaven on Earth of the Ateneo Fathers", dismisses the Portugese advisory Corporate Chamber with contempt. Estonia, Roumania, and Greece, he says, have adopted the corporate chamber, as also "defeated France, and its Catholic 'Fuehrer' General Petain", but "nations of such tremendous economic development and strength as the United States and Great Britain . . . have gotten along very well with the ordinary representative system."

His main objection to the Corporate Chamber as

adopted in Portugal is the representation in it of "moral" and "cultural" entities. For moral and cultural entities, he claims, are really *church* entities, and therefore their representation in the Chamber "runs counter to the fundamental democratic tenet of the separation of the church and state." And here Hartendorp thinks he has discovered the "nigger in the woodpile." He writes:

> There is, however, no such separation in Portugal (though it is pretended), under the new Constitution, which is, no doubt, the main reason why the good Ateneo Fathers express what to others seems an excessive fondness for a form of government other than the one under which they live and are tolerantly permitted to carry on their propaganda.

Hartendorp then attempts to prove the union of church and state in Portugal from various utterances of Salazar and others and with lengthy quotations from the Concordat between the Holy See and "its vassal state, Portugal." It is claimed that in Portugal "reasons of state are not valid when they conflict with the moral law"—but, says Hartendorp, it is the moral law "as laid down by the Roman Catholic Church." As for the "family rights" upon which are placed so much emphasis by Salazar and his henchmen:

> This same to-do about the family has recently been made in Nazi-conquered France where the Catholic old Petain ordered the glorious national motto, 'Liberty, Equality, Fraternity', superseded by 'Labor, Family, and Fatherland'. Fascist states are afraid of individualism because it runs counter to the whole conception of 'totalitarianism' with its gleischstaltung, uniformity in totality, men as robots. And the citizen as married man is easier to intimidate, subdue, and control. What individual rights are, has been fairly well established since the drawing up of the first 'Bill of Rights' . . . No one knows just what the 'rights of the family', which are graciously tendered in exchange, are supposed to be. Anyway, under the new Portugese Constitution, only the 'heads of families' are permitted to vote. This eliminates forthwith a considerable part of the younger and more courageous element in the electorate, and makes the control of 'elections' easier.

In the same issue of his magazine, in his chatty little

column entitled "Four O'Clock in the Editor's Office", Hartendorp adds this enlightening remark:

> I would much rather think of Catholicism as purely a matter of religion, a matter between an individual and his God. But not only the past, but the present shows that we cannot think of organized Catholicism as such except at our own peril. Catholicism as an institution is authoritarian and is today, before our eyes, allying itself with political authoritarianism—fascism.

On September 28, a few days after the appearance of these statements in *Philippine Magazine,* the Archbishop of Manila, Monsignor Michael J. O'Doherty, wrote to the Honorable Jorge Bocobo, Secretary of Public Instruction. The Archbishop vigorously protested against the anti-Catholic comments and demanded that the Secretary take effective measures to put an end to such attacks. No magazine which calumniates the Catholic Religion, said the Archbishop, deserves the support and recommendation of those who have intrusted in their care twelve million Catholic Filipino citizens. "As for the Commonweal Radio Hour and its young Catholic Action performers, I shall say nothing. They are thoroughly capable of taking care of themselves. But I do wish to call your attention to the anti-Catholic attacks found in this uncritical, unhistorical, and untrue editorial." [6]

The "young Catholic Action performers" of the Commonweal Hour forthwith proceeded to take care of themselves. Making Hartendorp's editorial the topic of their broadcast on September 29, they "did a job on it"—and spent one hour and twenty minutes doing it. Horacio de la Costa, S. J., the young Scholastic who had written the radio-play, "Salazar", and Leon Ma. Guerrero, Ateneo alumnus and author of "Partyless Democracy", joined the members of the casts of these two plays in a vigorous rebuttal of *Philippine Magazine.* They put themselves on trial before the "Court of Social Justice" on Hartendorp's charge that they were "anti-American, anti-democratic, and anti-Commonwealth." All sorts of false

[6] *The Philippines Commonweal,* Dec. 7, 1940, p. 7.

assumptions and gratuitous assertions were discovered in the case built up by the "prosecution"—that a corporative state, for example, cannot be a democracy; that the Chesterton Evidence Guild is against democracy; that a non-partisan government is a one-party government, and therefore fascist; that the candidates for office in Portugal are "exclusively" put forward by a "Government Party"; that the decree laws enacted by the Portugese Government are "of course" always ratified by the Assembly, etc., etc.

Mr. Hartendorp had said that nobody knows "just what the 'rights of the family' are supposed to be." The Guild enlightened him on this subject by quoting a whole section of the Portugese Constitution devoted to the rights of the family. He had asserted that Portugal is a backward country. It was shown to be a "state of balanced budgets and social justice." He had expressed horror at the "union of Church and State" in Portugal. He was advised to read the Portugese Constitution and the Concordat, both of which "go into very great detail precisely in order to prevent interference of Church with State and vice versa."

The Chesterton Guildsmen threw themselves into this business of refutation in their usual rollicking style, with much humor and no little irony. And when the "trial" was over, the "attorney", who was supposed to be representing Mr. Hartendorp, gasped feebly: "The prosecution rests; and believe me, it's going to be a long one."

The Philippines Commonweal entered the fray with its issue of October 3. "Sentinel" a columnist, insinuated that anti-Catholic elements in Philippine Masonry were behind the attack on the Catholic Hour. The present system of public school education, he observed, "has always been claimed by local grand masters as Square and Triangle handiwork." And had not this system been the constant object of criticism on the Catholic Hour? Moreover, when Salazar came into power in Portugal, he threw out the Masons. But the Catholic Hour was singing the praises of Salazar! Thus it would seem that Masonry would welcome the

opportunity to attack the broadcasts. "Sentinel" further asserted:

> I have been informed that since the nettling programs began to fill the quiet Sunday evening air in certain worshipful brethren's parlor, there has been a search for someone to take up the cudgels in favor of 'democracy' and against the Commonweal Hour's treacherous fascism. It seems the search has finally ended. A stooge—ordinarily held in respect by virtue of his desk—has been found.

The October issue of *Philippine Magazine* devoted two editorials to the controversy. In the first editorial, Hartendorp warned Catholics that they must decide "whether they will permit their Church leaders or certain of their Church leaders to draw them into the fascist net and that for no other reason than that these leaders believe they can strike a bargain with fascism and dictatorship, as in Portugal, which is to their material advantage." He quoted extensively from the Concordat to prove the many material advantages that accrue to the Church from its union with the "fascistic" Portugese government. "Political Catholicism", he said, "democratic enough in countries where the Catholics constitute a small minority, has up to the present shown itself totalitarian in tendencies where the Catholics constitute a majority."

In his other editorial, Mr. Hartendorp protested with an air of offended dignity against the "jejune quibbling" of the Commonweal Hour broadcasters, and against their bitter personal attacks upon himself. He claimed that here was an attempt to hurt the circulation and advertising of his magazine, but warned that "the Philippines is not yet Portugal, that individual rights and the freedom of speech and of the press are still guaranteed here . . ."

He denied that he was a Mason, but said that he could not believe Masonry to be such a "hell-born" institution when it could claim such members as Washington, Lafayette, Franklin, etc.

The Commonweal-Ateneo broadcasts, he said, "throw a striking light on the 'character education' Father Sullivan makes so much of in his arguments for putting priests into the public schools, and public

money into the priests' schools. These 'Catholic' Hour broadcasts and these 'Catholic' writers in the Commonweal must all or most of them have had the benefits of the Ateneo character education."

The Chesterton Evidence Guild, he continued, is nothing more than a "terroristic agency", which appeals exclusively to the spirit of conceited ignorance, bigotry, and stupidity. And the Society of Jesus is "the political arm of the Church."

The column, "Four O'Clock in the Editor's Office", contained a number of letters written by indignant readers in protest against the "cheap, raw vaudeville" of the Commonweal broadcasters. The Editor called special attention to a letter from Pedro Abad Santos, the leader of the Communist Party in the Philippines. Mr. Santos heartily approved of the magazine's "exposure of the propaganda carried on by the clerical elements to undermine our democratic institutions."

On November 9, the Chesterton Evidence Guild published a long refutation of Hartendorp's latest attacks. The Guild defended its right to explain how a corporate democracy works, especially since President Quezon himself had advocated a partyless democracy and had challenged Filipinos "to study the lessons of contemporary history." It stated clearly the reason for calling attention to Hartendorp's attack on the Catholic Church—an attack which ordinarily would have been ignored:

> His magazine, according to his printed advertisement, 'has been required for use in the senior classes in the high schools as a supplementary class reader for several years and is now recommended by the Director of Education for use in the first and second year classes also'. That gives Mr. Hartendrop the position almost of a public school teacher. By means of his magazine, Mr. Hartendrop is in a position quietly to poison the minds of the Catholic children in the classes where his magazine is prescribed or recommended reading. 80% of those children are Catholics. We have a law which forbids public school teachers to attack the religion of any of their pupils. That is precisely what Mr. Hartendrop is doing. We want the Editor to realize the existence of that law and to have respect for that law. The Department of Public Instruction should know what is being done and has been informed. The

parents of the children should know what is being done and they have been informed.[7]

With the publication of the November issue of *Philippine Magazine* the controversy entered on a new phase. Up to this point, the magazine had shown some restraint, nor had it been severe on the Society of Jesus as a whole. But now Hartendorp throws restraint to the winds and commences to exhume all of the time-worn and oft-repeated libels against the Society. At first he does this, not under his own name, but in an article contributed by one who signs himself "Historian."

According to "Historian", the Jesuits are "the first fascists on earth." It is no wonder to him that they now advocate a political system which is "a true reflection of their own spirit." They once dominated Paraguay, and thus this country may be called "the first Fascist State." Their whole history is one of political intrigue. They should wear "not the robe of priests but the uniforms of diplomats." Moreover, "wherever and whenever the Jesuits become active, the Church gets into trouble."

The Jesuits, according to "Historian", attempt to justify their nefarious activity by a system of un-Christian ethics.

> They are the inventors of the so-called 'probabilism', according to which any statement may be considered as probable truth even against one's better knowledge or convictions if only one respected theologian ("doctor gravis et probus") favored the statement. A forbidden action may be justified if one adds a good intention to it ("methodus dirigendae intentionis"). Even perjury may become truth against better knowledge by a "reservatio mentalis".
>
> The ethical principles of the Jesuits have been laid down in numerous books, the more important of which were written by the Jesuits, Ligouris [*sic*], Gury, and Lehmkuhl. The underlying principle is: "si finis est licitus, etiam media sunt licita" (If the end is permitted, the means to reach it are also permitted).

The learned contributor then shows that history provides a clear record of the disastrous results of such dangerous principles. The endless unrest in Portugal

[7] ibid, Nov. 9, 1940, pp. 4-5.

and its repeated periods of collapse were largely due to the activities of the Jesuits. The Jesuits, too, were largely responsible for the rapid development of Masonry in Spain, Portugal, and France, for "those who were resolved to break the existing despotisms had to organize in secret." And one should not forget that a Jesuit, Mariana, wrote a book justifying the murder of princes. Another Jesuit, Lavelette, conducted a large business with the colony of Martinique, and, when he tried to cheat another commercial house, there resulted a court action and a decision against the Jesuits. These, and many other instances of Jesuit activity enumerated by "Historian", merited the expulsion of the Society from various countries and its final suppression. That it later was restored after the fall of Napoleon was due to the fact that "trembling and short-sighted princes welcomed the return of the Jesuits as good allies against the liberal movement . . ."

Referring to the Catholic Hour broadcasts, "Historian" wrote:

> Regarding the Christian love for truth, the Jesuits are guided by the principle of the necessity of never losing a dispute or discussion. They are trained to be quick at repartee. To produce quick-mouthed clerics and trusting and obedient laymen are the leading ideas of the 'Ratio atque Institutio Societatis Jesu'. The Commonweal Hour radiocasts in Manila exemplify the method: a sophistic dialectics is used, words are twisted out of their meaning, facts are evaded, personal abuse and intimidation is not scrupled at—all to make it appear that an argument has been won and to maintain the confidence of the ignorant and credulous.

A few days after the appearance of this article, the "quick-mouthed clerics" and their "trusting and obedient laymen" again displayed their skill at repartee. Replying over the radio to "Historian's" accusations, they offered a prize of one thousand pesos to the editor of *Philippine Magazine* if he could prove that "the underlying ethical principle taught by the Jesuits, as alleged in his Magazine, is 'Si finis est licitus, etiam media sunt licita'." Two rules for the contest were given: "First, the Editor must produce the book or books from which that libelous statement is taken.

Second, the Editor must show that this statement has received the approbation of the Society of Jesus." And if Hartendorp should win this contest, the Chesterton Guild promised him that it would offer another thousand pesos for proof of another one of his statements about the moral teaching of the Jesuits! [8]

But Mr. Hartendorp was no amateur himself at sophistic dialectics. In his editorial in the December issue, he indorsed all that had been written by "Historian", and, with this contributor, maintained that the principle (si finis est licitus, etc.) "is the underlying principle of the ethics of the Jesuit Order, as laid down in numerous books written by Jesuit authorities." Furthermore, he enumerated some of these books, written by Busembaum, Escobar y Mendoza, Tomas Sanchez, Gury, Lehmkuhl, Keller, Carracioli, and Alfonso Maria de Ligouri (who "was closely connected with the Jesuits and furnished them with the theory of 'Probabilism' "). *But*—and here Hartendorp exclaims with triumph—"it was not said . . . that this principle *is taught* by the Jesuits to the students in their schools, or presented by them as an ethical doctrine for laymen. To expect the Jesuits to give that much publicity to this unchristian principle, would be to underestimate their intelligence", but it was said "that it is being practised." Therefore, according to Hartendorp, the prize was being offered for proof of a statement what was never made.

Hartendorp also asserted that the Chesterton Evidence Guild was a mere "mouthpiece" for the Jesuit Fathers of the Ateneo:

> The activities of the 'Chesterton Evidence Guild' give evidence of how trusting and obedient the victims of Jesuit education are—obediently they try to sell to their country the fascist system *a la Portugal*, because they trust the word of Father Sullivan & Company. Obediently they calumniate all those whose ideas do not please the trusted Ateneo Fathers. Obediently they take on their shoulders the responsibility for the unholy racket they are told by the trusted Fathers to make over the radio on Sunday evenings.
>
> The purpose of the Editor of the *Philippine Magazine* was

[8] ibid., Dec. 7, 1940, p. 7.

to open the eyes of the people to the danger of Jesuit activity in this country.

Before we consider the January issue of *Philippine Magazine*—which, as we shall see, was the "last straw" —it might not be irrelevant to record an incident which occurred in the Islands about this time.

The Rev. Alois Vogel, S. V. D., parish priest in Subic, and a native of Germany, was accused of "conducting propaganda, under the guise of religious preaching, in favor of the totalitarian governments, like that of Germany." He was summoned to appear before the deportation board on January 20, 1941, to show cause why he should not be deported as an "undesirable alien." His trial took place on January 20. In less than five minutes after the giving of the testimony, Father Vogel was completely exonerated, the "evidence against him having been entirely false. But unfortunately, a great deal of publicity had been given to the case, which led the *Commonweal* to remark:

> One thing . . . the Subic fifth calumny will carry in its undertow is that hereafter foreign priests working in our country, for reasons of prudence, will be forced to muzzle themselves, perhaps play the part of dumb oxen, against their better judgment and contrary to our bill of rights.[9]

In the January issue of *Philippine Magazine,* Mr. Hartendorp went "all out" in his attacks on the Jesuits. The subject seemed to be becoming an obsession with him. This single issue contained two long editorials and two special articles dealing with the controversy. Besides, a large portion of the column, "Four O'Clock", was devoted to it.

The topic of one editorial was President Roosevelt's "State of the Nation Speech" for 1941, in which the President had urged resistance to aggressors everywhere. Applying this warning to the Philippines, the editor said that we should "deal bruskly with the 'saboteurs of the mind' among us."

> The President warned the American people against the "secret emissaries" of the fascist powers and those who wittingly or unwittingly aid and abet them. That warn-

[9] ibid., Jan. 18 and 25, 1941.

> ing holds good in every country in the world, but particularly in the Latin-American countries and in the Philippines, where Democracy has more at stake than anywhere else and where fascism, through Spanish and Italian church influences, among others, is making the most determined and the most dangerous propaganda efforts.

The other editorial revived a subject long dear to the hearts of the Filipino anti-clerical element. On the previous December 30, "Rizal Day", the Chesterton Evidence Guild had presented a radio dramatization of the life of Dr. Jose Rizal, the national hero of the Philippines. As Hartendorp truthfully remarked, a great portion of the broadcast was devoted to the last two or three days before the execution of the hero, when, after prolonged conversations with Jesuits, his former teachers at the Ateneo, Dr. Rizal finally renounced Masonry, retracted his anti-Catholic writings, and was reconciled to the Church. But, Hartendorp bitterly complained, very little was brought out in the two-hour broadcast "as to what Rizal stood for in life and what he wrote of in his great novels." Accordingly, the editor launched into an impassioned condemnation of those who would suppress these great novels (in which Rizal had bitterly attacked some of the Spanish Friars), and he appealed for a widespread reading of them, especially now when the same evils against which Rizal fought were threatening to engulf the Philippines!

"Historian" resumed his exposition of Jesuit intrigue with a three page article entitled "The Jesuits —Allies of the Dictators." The article is everything its title indicates. The Catholic Church, and the Jesuits in particular are throughout the world striving for the victory of Fascism. In the United States, the Jesuit publication, *America,* in seeking to discourage the government's defense program, is playing the fascist game. In the two centers of fascism in North America—the Canadian province of Quebec and the State of New Jersey, U. S. A.—Jesuits are intimately collaborating with the "local dictators." The "old Irish in the Jesuits" would, of course, welcome a British defeat. Jesuits look forward to a fascist Europe

in which the Catholic nations, Italy, Spain, France, and Portugal, would be dominated by a "Jesuit-controlled Vatican." According to their expectations, Hitler (or his successor) would come to see the wisdom of a compulsory Catholicism "as a stabilizing factor in an unquiet society." And then, "Christ (meaning the Roman Catholic hierarchy)" would once more reign over all Europe.

As for Portugal, "Historian" charges, the Salazar regime there is reviving all the old tortures of the Inquisition, has suppressed individual liberties, balanced the budget by mere trickery, etc. etc. And that is the type of government the Jesuits want to bring to the Philippines.

Hartendorp produced another defender of democracy in this issue. This time it is "American", author of the article "This Terminology." He discusses one of the favorite topics of the Commonweal Hour, the "Per Capita Plan" for private education in the Philippines.[10] To "American" the Per Capita Plan means that the government should "employ itself in the traffic of sectarian dogma." The Commonweal broadcasters call this "democracy"! To him it is "the democracy of the swastika and fluer-de-lis, the democracy of the G. P. O. [*sic*], of the Gestapo, and of the Congregation of the Holy Office . . ."

He wonders how the government will manage to be impartial in its disseminating of the various religions:

> Presumably it would sponsor with fine impartiality the schematic postulates of the Crescent and the Cross, and would dispense in Manila the wafer and the wine, and purvey in Zamboanga the sacred waters of Zem Zem. The believers in Luzon would apparently be promised eventual fellowship with the angelic hosts of Heaven, while the faithful in Mindanao would be encouraged to look forward to long communions with voluptuous nymphs by the wells

[10] The "Per Capita Plan", as advocated by the Chesterton Evidence Guild, was a well-elaborated program for government subsidy of private schools, whereby parents would be enabled to exercise their God-given right and obligation of providing for the proper religious instruction of their children, without at the same time having to bear the burden of "double taxation". Some of the Guild's broadcasts on this subject have been printed under the following titles: "Prepare", "Article XIII, Section 5", "Way, Truth, Life".

of water in the shaded gardens of the dells of Paradise.

In the column "Four O'Clock in the Editor's Office", Hartendorp shows his loyalty to his contributors. He vouches for the "scholarship and integrity" of "Historian", and for both the nationality and sincerity of "American". He thanks Father Sullivan "for having —unintentionally, to be sure—made these two forceful and brilliant writers contributors to the publication and allies of mine." And he sees no good in publishing their true names, for this "would only expose them to the same Jesuit vendetta which was declared against this Magazine months ago."

On January 27, the Secretary of Public Instruction suspended the *Philippine Magazine* from the list of required reading in the High Schools.

As we noted earlier in this paper, the Archbishop of Manila had sent a letter to the Secretary on September 28, demanding that effective measures be taken against the anti-Catholic attacks in the magazine. Six weeks after this letter had been sent, Mr. Bocobo assured the Archbishop that an investigation had been made and that the findings had been submitted to Malacanan, the Presidential Palace. He promised that effective measures would be taken.

On December 26, after the December issue of *Philippine Magazine,* the Secretary persuaded Mr. Hartendorp to agree to a "truce", pending President Quezon's decision. How well Mr. Hartendorp observed the truce is evidenced by his January issue.

The blasphemous reference to the Holy Eucharist in the article "This Terminology" was given as the immediate cause for the Secretary's action against *Philippine Magazine.* On January 25, the Secretary gave permission to the Chesterton Evidence Guild to read the following announcement over the radio the next evening:

> I myself am not a Catholic. I am a practising Protestant, and I myself take Holy Communion. Such a disparaging reference to so holy a thing is shocking. You have my authority to announce on the Commonweal Hour tomorrow night that on Monday noon I am issuing instructions to all the Superintendents to suspend the *Philippine Magazine*

from the lists of required reading in the High Schools. I hope that no Catholic will think that I should ever knowingly tolerate in the Public School system an attack on things that to them are more precious and sacred than life itself.

Secretary Bocobo's official order of January 27 charged that *Philippine Magazine* "publishes statements that are derogatory to the Roman Catholic Church, and also pronouncements that are offensive to Christians in general, whether Catholic or Protestant." It quotes a number of statements from the September issue as examples of those derogatory to the Roman Catholic Church, and lists some of the blasphemies in the article "This Terminology" as examples of statements offensive to both Catholic and Protestant. The Secretary said in the order that "the use of the 'Philippine Magazine' in the public schools should be suspended at once." [11]

On Tuesday, January 28, Hartendorp issued a statement to the press. He admitted some justification for Secretary Bocobo's action "with respect to the January issue", but claimed that the terms used in the official order of suspension were "unnecessarily sweeping and severe." He said that he had not carefully edited the article by "American", but that he now understood "that the article would give offense to some Christian people, which certainly was not my intention." However, he intended to carry on the fight "against the pro-fascist and anti-democratic propaganda of a section of the Roman Catholic hierarchy." The issue, he said, "remains political and not religious."

The *Commonweal* announced on February 1 that the ban against the *Philippine Magazine* was more far-reaching than at first appeared. Secretary Bocobo had informed the *Commonweal* that his order meant a complete prohibition against the magazine. "Its display in classrooms, reading rooms, school libraries, and other parts of the school-buildings is forbidden in the order. Back numbers and new all fall under the department ban."

In commenting, however, on some over-enthusiastic

[11] *Philippine Magazine*, Feb. 1941, p. 77.

letters in the "Readers' Forum", the Editor of the *Commonweal* drew attention to an important fact (a prudent reminder in view of the subsequent cries for "Freedom of the Press!"):

> Mr. Hartendrop is still quite free to continue his attacks. Mr. Bocobo did not suppress the *Philippine Magazine* but only withdrew from it the privilege of being a regular visitor to public school libraries and classrooms.

And thus ended the controversy. For, to have a controversy you must have at least two opposing parties. The "Ateneo-Commonweal combination", having obtained its objective, now withdrew from its contest with Mr. Hartendorp. Once the *Philippine Magazine* had lost its privileged position in the public schools, it became "just another magazine" as far as the Guild was concerned. We have no record of any radio notices given to Mr. Hartendorp after January 26. On that day, the Guild announced over the radio: "We hope that this is the last time we shall be compelled to mention Mr. Hartendorp on this Hour."

Mr. Hartendorp, however, was by no means silenced. Over one-half of the February issue was directed against the Jesuits "Historian", "American", Pedro Abad Santos—all joined Hartendorp in castigating the "Men of Loyola" for their traitorous, fascistic, unchristian propaganda activity. It all makes very interesting reading, but since this paper is intended as a summary of a *controversy* and not as a mere catalogue of slanders, we may pass it by.

Shortly after his magazine had been banned from the schools, Mr Hartendorp wrote to the Secretary of Public Instruction asking that the ban be lifted, effective with the March issue. Secretary Bocobo replied on March 24 that "after careful consideration, I can see no reason why said order should be lifted." Mr. Bocobo contended that, in view of Hartendorp's avowed intention to continue his attacks upon the Roman Catholic Church, "to restore the *Philippine Magazine* as required reading in the public schools would be contrary to law, and would be in contravention of the policy of this government to observe impartiality towards all churches."

And thus the matter stood . . . right up until the time when Mr. Hartendorp and his antagonists made common cause against the real "fascist" invader.

THE SESQUI-CENTENNIAL OF ST. FERDINAND'S PARISH FLORISSANT, MO.

JOSEPH F. KIEFER, S. J.

A three days' celebration marked the 150th anniversary since the completion of the first Catholic log church in Florissant, Missouri, fifteen miles northwest of the heart of the metropolitan city, St. Louis. Florissant had never before witnessed a spectacle to be compared with this one. Weeks before, the St. Louis Globe-Democrat, the Post-Dispatch and the Star-Times featured articles preparing the public for religious and civic pageantry descriptive of a century and a half of richly traditional pioneer history.

Before relating the events which occurred on October 31, November 1 and November 2, 1942, let me quote from the introduction to Father Gilbert J. Garraghan's book entitled, "*Saint Ferdinand de Florissant.*" In it we read the following: "Circumstances may invest a parish otherwise inconspicuous with true historical significance; and this by enlarging the merely local channel of its influence and connecting the latter with the main currents of ecclesiastical and even civil development. Such a situation, we venture to say, is realized in the case of the parish the story of which we unfold in the ensuing pages. The missionary labors of its early pastors and the religious and ecclesiastical institutions set up within its limits, with the widespread uplifting influences emanating therefrom, make of the Parish of St. Ferdinand de Florissant an outstanding factor of importance in the pioneer Catholic history of the West. Moreover, as a type of the parochial units organized up and down the Mississippi Valley under the French and Spanish regimes, St. Ferdinand de Florissant presents material for a study of interest and value in American institutional history. We may note, too, that whatever romance or charm attaches to the story of the Western frontier will be found associated in no inconsiderable measure with

this venerable parish. Its pioneer members had their share in that struggle with the trans-Mississippi wilderness which we look back to as one of the world's great epics of human effort and enterprise, while from their ranks were recruited trappers, traders, guides and other participants in the historic and picturesque adventure of opening up the Great Plains to American settlement and trade."

From these remarks by Father Garraghan, you will realize that it was indeed fitting that the 150th anniversary of this parish be duly commemorated. Of the three days' celebration, the second day, Sunday, November 1, was outstanding. The first day, Saturday, October 31, was a day of thanksgiving to God for favors received during the past 150 years. The Solemn High Mass of thanksgiving was celebrated by the venerable pastor, the Reverend William H. Trentman, S. J., assisted by the Reverend Joseph F. Kiefer, S. J., and the Reverend Francis J. Coffey, S. J., as deacon and subdeacon respectively. In the afternoon special hours were assigned for confessions in preparation for general communion on Sunday morning by all members of the parish.

The program for the second day, Sunday, November 1, began with the 7:30 a. m. general communion Mass for as many parishioners as could be present at that time; others received communion during the six o'clock mass. A Solemn Pontifical Field Mass beginning at 10:30 a. m. was celebrated in the open park area surrounding the present church edifice. Celebrant of the mass was His Excellency, Auxiliary Bishop of St. Louis, the Most Reverend George J. Donnelly, S.T.D.; deacon, the Very Reverend Maschall F. Winne, C.M., Provincial of the Lazarists or Vincentian Fathers, and subdeacon, the Very Reverend Francis J. Fagan, C.S.S.R., Provincial of the Redemptorists. Assistant priests were the Very Reverend Peter A. Brooks, S. J., Provincial of the Missouri Province and the Very Reverend Albert C. Zuercher, S. J., Rector of the Jesuit Seminary or Novitiate, two miles west of St. Ferdinand's. The music of the Mass was sung by a special Sesqui-Centennial Choir and by the Very Reverend

Monsignor Martin B. Hellriegel's Choristers of Holy Cross Church, St. Louis. The sermon for the occasion was preached by the Rt. Rev. Monsignor Peter J. Dooley, V. F., pastor of Holy Redeemer Church of Webster Groves, a prominent suburb of St. Louis. After the Field Mass a banquet for officers of the Mass and for the attending clergy was tendered by a prominent member of the parish, Mr. Joseph Desloge, of "Vouziers," his estate here in Florissant. Mr. Desloge is the son of Firmin Desloge, Jesuit benefactor, in whose honor was named the Firmin Desloge Hospital opposite St. Louis University Medical School in St. Louis.

The religious exercises of the morning were followed by a civic program in the afternoon. Although the weather preceding and following the three days' celebration was all but pleasant, it proved most favorable on this Sunday, November 1, the Feast of All Saints. The grand civic parade through the streets of Florissant began promptly at 2:30 p. m. At the eastern end of the town where the parade formed bugle calls announced the hour; there were heard the prancing steps of spirited cavalry led by a grand-marshal astride his white charger while "Toni de Martini's Band," (which a few weeks before had played at the Cardinal-Brooklyn World's Series) struck up the Star Spangled Banner, and the march was on. Followed by de Martini's Band were soldiers from Jefferson Barracks, sailors, Knights of Columbus Zouaves, members of the American Legion, Navy Mothers, members of Civilian Defense, Columbus Girls, Christian Brothers High School band and cadets, students of Villa Duchesne Academy and of Sacred Heart Academy from the City House, St. Nicholas Colored Fife and Drum Corps—and did they strut their stuff!—and members of other organizations. Following these in automobiles were descendents of the John Mullanphy family, officials of the city and the guest speakers, Circuit Judge John A. Witthaus of the County Court, Mayor Arthur Bangert and State Supreme Court Justice, the Honorable James M. Douglas, a native son of Florissant.

As the parade with its six floats, portraying signifi-

cent episodes in the history of St. Ferdinand's, passed through the streets of the city many learned for the first time the important part that this parish played in the history of the western pioneers. Those who knew the story—and many such participated in the parade—gloried in its reproduction as the three days' celebration reached its climax. For two and a half hours crowds, estimated at 7,000 lining the streets along the two-mile route, watched the unfolding of a religious and historical pageant as the parade moved steadily along.

The six floats dividing the parade into six sections were entitled: "The First Pastor;" "A Baptism in the Year, 1799"; "The Marriage of Anne Biddle"; "Mother Duchesne"; "Father De Smet Among Indians"; and "Arrival of the Lorettines." On the first float were depicted the first pastor and members of his congregation, namely, the early pioneers, fur traders and some Indians. The pastor of the log church was a Benedictine, the Reverend Father Jean Pierre Didier who continued in the ministry until 1798. He was succeeded by Trappists and secular priests—until the arrival of the first Jesuit in 1823, Father Charles F. Van Quickenborne, the first superior of what later became the Missouri Province of the Jesuit Order. Father Van Quickenborne, pastor from 1823 to 1827, ministered in the present church which was erected in 1820-1821. From this second church and parish of the frontier settlement, as well as from the original log church and the neighboring Novitiate of St. Stanislaus, went forth many missionaries, explorers and traders into the then unknown west. On this first float was a miniature replica of the original log church and the 150-year old, rusty, one-half pound key of the log church which are on display in Florissant. The original tabernacle of the log church is enshrined with souvenirs of Blessed Philippine Duchesne in the chapel, next to the present church, where the Blessed spent many hours in prayer and meditation.

The baptism depicted in the second float was that of the wife of Francois Dunegant, founder of the French village of Florissant. In the vestibule of the

present edifice is a plaque commemorating this event in the words: "The Reception into the Catholic Church of the Wife of Francois Dunegant." Then follows a photostat copy of the baptismal certificate, the original of which is in the parish registry. Near it is another plaque with the inscription: "In Honor of Francois Dunegant, the founder of the French village de Fluerissant and its first civil and military Commandant throughout the entire Spanish regime, 1770-1804. A brave officer of singular honesty and integrity of life, friend of the poor, guardian of the orphan children, he was born in Montreal, Canada, in 1752 and died in Fleurissant in 1825."

If you ask, "What is meant by the Spanish regime in this part of the country?" we answer. In 1682 LaSalle sailed down the Mississippi, explored the mouth of the river and claimed all the land watered by the Mississippi and its tributaries for Louis XVI of France. Missouri and Florissant were, therefore, under French domination from 1682 until 1762 when, by the secret treaty of Fontainbleau, the territory west of the Mississippi was ceded to Spain to keep it from falling into the hands of the English who had just defeated the French at war. About 1770, the village of Florissant was founded and though the inhabitants were French, the civil and legal authority was Spanish. In 1800, by the Treaty of San Ildefonse, Spain retroceded the "Louisiana Territory" to France and then, three years later, France under Napoleon Bonaparte ceded it to the United States by a special agreement with Thomas Jefferson.

As the third float reached the corner of Rue St. Denis and Rue St. Jean and then moved west on Due St. Denis, people exclaimed: "Oh, look at the bride; isn't she sweet! And, look at those generals and officers in their gorgeous uniforms!" "They are" said others, "descendants of the Mullanphy family and they represent the party which was present in St. Ferdinand's Church when Ann Mullanphy, daughter of John Mullanphy, married Major Biddle on September 1, 1823." In the parish registry is a record of that marriage, written by Father Van Quickenborne and

signed by Major Biddle, Ann Mullanphy, her two sisters, Catherine and Jane, John Mullanphy, General William Clark (of the Lewis and Clark Expedition fame), his wife, Harriet Clark, Major Richard Graham and Colonel Atkinson, founder of Fort Atkinson on the Upper Missouri River. John Mullanphy was a member of the parish in the early decades of the last century and contributed largely to the erection of the present church edifice. Two pews held in perpetuity by the family still bear his name. The first millionaire of Missouri, he was withal not inordinately attached to his wealth and to this day his name is in benediction. Thomas Darby, four times Mayor of the City of St. Louis, wrote of him: "A man of great enterprise, foresight, judgment, he contributed more than any other individual to the building of St. Louis."

Characters representing Blessed Philippine Duchesne and her charges were seen on the fourth float in this historic parade. To the right of St. Ferdinand's Church and attached to the edifice is the first Motherhouse of the Religious of the Sacred Heart in the whole world outside of France. It was established in 1818 by Mother Duchesne and her four companions. In this convent was opened the first Indian school for girls in the United States. Here was set up also a free school for boys and girls, the first institution of its kind west of the Mississippi River. Here was opened the first novitiate for women in the whole of the Upper Louisiana Purchase and here occurred the first "clothing" or investiture in a convent that had ever taken place in Upper Louisiana, or in the Middlewest or Northwest since the beginning of the world. For, within its walls on November 22, St. Cecelia's Day, 1820, Mary Layton received the religious habit. In 1824 Madame Berthold conducted a class for married women, thus inaugurating social service work here over 100 years ago.

The float depicted Mother Duchesne teaching the children of the early settlers and instructing Indian children. Playing hymns and songs on a one-hundred-year-old organ was a student of Villa Duchesne Academy who represented one of the girls in the company

of Blessed Philippine. Students of history will recall how Mother Duchesne labored amid great privations and disappointments and, like another St. John the Baptist crying in the wilderness, prepared the way for the coming of Christ and Christianity to Florissant Valley. In the eyes of some who lived during her sojourn upon earth she was not considered a success; but in the court of heaven she is now privileged to stand near the throne of Christ our King. "God's thoughts are not our thoughts and God's ways are not our ways."

Before we briefly refer to the last two floats in the procession, we should explain that preceding and following all six floats were men and women on horseback, fur traders in the costumes of the pioneer days, Indians, boys and girls on ponies; there were students of Villa Duchesne Academy and Sacred Heart Academy, City House, high school boys and others. All of which so attracted newspaper photographers and story writers that the St. Louis morning paper, the Globe-Democrat, devoted four-fifths of a page to pictures of the parade and floats.

The fifth float now passes in review and we are reminded of the stature which now marks the figure of Father De Smet, the great apostle of the Indians in the West and Northwest. Peter John De Smet was born in Belgium in the year 1801, came to the United States in 1821 and entered the Jesuit Novitiate at White Marsh, Maryland. With six scholastic novices and their Novice Master, Charles F. Van Quickenborne, he left Maryland April 11, 1823, travelling by wagon and on foot from Shawneetown in Illinois to St. Louis and Florissant where he arrived on May 31. After his ordination by Bishop Rosati in St. Ferdinand's Church, 1827, he was assigned to various ministries until his first missionary tour among the red men.

From 1838 until shortly before his death in 1873 he labored as the great apostle of the Indian aborigines. Success crowned his efforts and intensified that love of the Indian which was first conceived during his preparatory years at Florissant. In 1838 he was sent

to the Potawatomies, then encamped at Council Bluffs, Iowa, opposite Omaha. From that time until his death, the career of De Smet was a life consecrated to the salvation of the Indian. In 1840 we find him in the heart of the Rockies among the Flatheads, and later among the Kalispels, the Coeur D'Alenes, the Chaudieres, the Spokanes, the Kootenais and the Sioux. He was in Kansas, Montana, California, Oregon, Vancouver, Saskatchewan and Athabasca, exploring, converting, establishing missions and pacifying hostile tribes. It has been recorded that he averted more than one war between Indians and American settlers. He was known and consulted by presidents of our country, senators, representatives and other officials of the government.

The journeys, sufferings and dangers, which his devotion to the Indian entailed seem almost incredible. Seven times he made the round trip to Europe and America to seek funds and recruits for the missions. These trips, as we realize, were not made in floating palaces that cross the ocean in nine or six days, but in sailing vessels often entirely at the mercy of wind and wave and storm. In one year his journeys carried him 15,000 miles on horse, on foot and by canoe, while the total distance covered in his apostolate of 35 years amounted to nearly 260,000 miles. One very dangerous voyage was from Europe around South America's Cape Horn and up to Peru, California and Oregon. He experienced every kind of suffering; hunger, thirst, weariness, fever, ingratitude, disappointment and saw even the tomahawk raised to murder him.

Worn out from his labors, with a heart full of confidence in God, he died May 23, 1873, at St. Louis University, mourned by all, but especially by the Indians who knew him only as the zealous and gentle Blackrobe. He died on the feast of the Ascension and was laid to rest with his fellow workers in the graveyard at Florissant. The De Smet Council of the Knights of Columbus annually honors his memory, but this year, May 23, the 70th anniversary of his death, the Knights attended a special memorial mass in St. Ferdi-

nand's Church after which they made a pilgrimage to the beloved Jesuit's grave. There he sleeps and takes his rest, but his apostolic life will ever be an inspiration to all future generations of Jesuits who share in the honor which his labors have merited.—The float in the Sesqui-Centennial parade was a representation of Father De Smet with Indians in a canoe struggling against the current of the Missouri River.

The sixth and last float portrayed the arrival of the Sisters of Loretto. The Lorettines, founded by "The Apostle of Kentucky," Father Charles Nerinx in 1812, came to Florissant from Loretto, Kentucky, in 1847, at the request of Fother J. F. Van Assche, S. J., and to this day are the teachers in St. Ferdinand's Parish School. It was from Father Nerinx that Father De La Croix, secular priest, builder of the present St. Ferdinand's Church edifice and contemporary of Mother Duchesne, received the inspiration to work in the Louisiana country. It was likewise from Father Nerinx that Father Van Assche, for forty years pastor, of St. Ferdinand's, obtained the idea of becoming a Jesuit. Hence, the reason why the latter called upon the Lorettines after the Ladies of the Sacred Heart opened the first City House in St. Louis.

En route, the parade passed the Florissant Public School, then moved to the large area in front of it where loud speakers had been installed and where marchers and others now assembled to listen to addresses from the grand stand. The three speakers on this occasion were State Supreme Court Justice and President of the Missouri Historical Society, James M. Douglas, a native son of Florissant; Circuit Judge John A. Witthaus; and the Mayor of Florissant, Mr. Arthur F. Bangert. State Supreme Court Justice Mr. Douglas had been invited to deliver the principal address but graciously declined lest he disappoint us through some judiciary emergency which might demand his presence in the State Capitol City just at the time of our celebration. Though he was able to be present with us on November 1, his place as principal speaker was taken by Circuit Judge Witthaus who,

in a splendid address splendidly delivered, said among other things: "In the history of this parish you find the lives of the pioneers, the traders and the settlers of the Middle West. These people who have done honor to the State of Missouri were not afraid to endure the hardships of their times. Our times, the days in which we live, are again days of challenge and we all are called upon to make some sort of contribution. Essentially, we face the same challenge as the early settlers of Florissant."

From the Public School grounds the parade wended its way down to the historic church which is at the western rim of the town. On the grounds in front of the altar, where the Solemn Pontifical Mass had been celebrated in the morning, thousands of people gathered to attend solemn benediction given by the Rt. Rev. Monsignor Nicholas Brinkman, pastor of the St. Louis Cathedral. Assisting him as deacon and subdeacon were the Very Rev. M. LaVelle, Rector of the Passionist Monastery in Normandy, a suburb of St. Louis, and the Rev. B. J. O'Flynn, pastor of Notre Dame of Lourdes Church. After the solemn benediction all rose from their knees, the band played an introductory phrase of the "Te Deum Laudamus" and six thousand enthusiastic voices, inspired by the solemnity of the occasion, joined in singing the majestic canticle of praise, making the air ring with the song, "Holy God, we praise Thy Name; Lord of all, we bow before Thee. All on earth Thy sceptre claim, all in heaven above adore Thee." And as the strains of music increased in volume men's voices swelled and hearts were filled with emotion. "Infinite Thy vast domain, everlasting is Thy reign."

The multitude then remained near the altar, knelt down again and bowed in silent reverence, while the Blessed Sacrament was returned to the church tabernacle from which it had some moments before been carried to the temporary altar outside. All then rose again, slowly found their way back to the main road of the town and to the highway leading to the City of St. Louis and to the towns and villages of the county. From the lips of hundreds and thousands were heard

the words: "What a wonderful demonstration, what a grand gathering of Christian people, what a sublime and inspiring ceremony! Surely the good Lord was pleased with it all and will bless Florissant and the Parish of St. Ferdinand and all who participated in the day's celebration!"

On the next day, Monday, November 2, All Souls Day, the third day of the Jubilee, a Field Requiem Mass was said in St. Ferdinand's Cemetery for the repose of the souls of all deceased members of the parish. The final festivities in the evening took the town and neighborhood somewhat by surprise; for people were rounded up from within a radius of three miles to join in street singing and old-time folk dancing at the square and at the intersection of streets in the city. At four such intersections, a fiddler who had years of experience playing in halls and theatres of Europe and who could play almost anything one called for played Irish melodies such as "My Wild Irish Rose" and "When Irish Eyes Are Smiling", Dixie melodies such as "My Old Kentucky Home", "Dixie Land", or "Old Black Joe" and popular songs of the "gay nineties", "Yankee Doodle", "Annie Rooney", "The Sidewalks of New York". There was joy and laughter, there was melody, mirth and mischief.

Before I close this description, let me quote a few paragraphs from Monsignor Dooley's sermon, delivered during the Pontifical High Mass on Sunday morning, November 1, and then reproduce a poem sent us by Father James J. Daly, S. J., of the University of Detroit, poet-laureate of the Middle West.

Monsignor Dooley said in part: "This celebration takes us back 150 years; and, when we go back 150 years, we go back to the very dawn of the history of our great nation. We go back to the days when the country's Constitution was adopted and when George Washington was inaugurated as the first president of the United States of America. Today's celebration takes us back to the time when our nation consisted of the 13 original colonies which, by virtue of the Treaty of Versailles, at the end of the Revolutionary War, embraced all the land lying between the Atlantic

ocean and the Mississippi river. It is difficult for us to realize that the states of Virginia, North Carolina and Georgia then extended from the Atlantic to the Mississippi river and the present states of Illinois, Indiana, and their surrounding states constituted what was known as the Northwest Territory.

"In other words, today's celebration takes us back to the time when the soil on which we stand today was really foreign country under the flag of Spain. In spite of the Spanish rule, there were few, if any, Spanish settlers here. The people were French and their religion was Catholic. That is why the new village was given the name of a saint and why all the streets were given the names of saints, the same names they bear today. St. Ferdinand de Florissant was a typical French Catholic village, as found back in France or back in Quebec even today. Some of the early settlers came here from France in the hope of obtaining better spiritual and material prospects, while others came from Canada, or New France.

"The loss of Canada to the English in 1763 caused an exodus of the French, who sought new homes free from English domination and they came far into the West to the Mississippi valley, the land of promise, thus giving birth to Ste. Genevieve, St. Louis, St. Charles, and scores of other localities bearing French names on the maps of the Midwest today.

"They named this new found promised land 'Fleurissant', the French for 'flowering' or 'flourishing', and rightly so, because nowhere will be found land more fertile or productive. It remains such today, even after having yielded the fruits of the earth so abundantly for more than a century and a half.

"But the French were not destined to occupy Florissant valley exclusively. Its fame as a most desirable place to live had gone abroad with the result that other pioneers gradually moved into this happy community, where they were always given a hearty welcome by the kindly French. The early 19th century brought man of the sturdy Catholic English stock who came across from Maryland and Kentucky. German settlers also began to arrive about the same time and

in the 1840's they came in such great numbers that, at the close of our Civil War in 1866, another parish was needed and they established their own splendid Parish of the Sacred Heart.

"Only a few Irish pioneers settled in Florissant. One of these, however, John Mullanphy, was such an outstanding figure as to deserve special mention. This Irish immigrant, who had come to St. Louis in 1803, moved into Florissant in 1820. His contemporaries admitted that John Mullanphy contributed more than any one man to the upbuilding of St. Louis and St. Louis County. Possessed of deep piety and integrity, he amassed a great fortune. Like fabled King Midas, everything he touched seemed to turn to gold. God was good to Mullanphy—but Mullanphy was also good to God. Time does not allow us to enumerate his philanthropies and charities which were extended to every worthy cause on a gigantic scale.

"These various peoples, despite their racial differences, merged into a happy, brotherly, co-operative community. Their church was the center, not only of their spiritual life, but of their civic and social life as well. Dishonesty was unknown; no one had to lock his doors at night and the smoke-houses had no padlocks.

"This historic background of Florissant is presented on account of the interest and influence which spring from its historic past. In Florissant—in fact, in the whole Mississippi valley—civil and religious history are so closely interwoven that it is impossible to separate them. This fact is forcefully emphasized by the long list of religious names found in the geography of the Mississippi valley in the Midwest.

"As we contemplate the story of Florissant, we feel that we may aptly apply to it God's words to Moses, "The ground on which thou standest is holy ground". It is holy ground as the city's streets which bear the names of saints indicate. It is holy ground because the Jesuits, locating at St. Stanislaus Novitiate in 1823, have gone forth from that great center as missionaries and educators throughout the great areas

on all sides. It is holy ground because of the band of Sacred Heart nuns who came here in 1819, the first nuns west of the Mississippi, who endured the hardships of those pioneer days to bring religious education to this area and to the Indians of the Prairies of Kansas. This, of course, brings up the name of their valiant leader, Mother Rose Philippine Duchesne, who spent many years at St. Ferdinand's, who was beatified two years ago in Rome, and whose remains now lie just across the Missouri river at the Sacred Heart Convent in St. Charles. It is holy ground also because of the Sisters of Loretto, who came here in 1847 and who have carried on their magnificent work for Catholic education for nearly 100 years.

"Twenty-one years ago, in 1921, there was held here another celebration similar to the celebration of today, and held outdoors before a vast throng of parishioners and visitors. It was to commemorate the 100th anniversary of the building of the present Church of St. Ferdinand. As the years go on—20 years, 50 years, 100 years from now—there will be other festive celebrations on this historic and hallowed spot. Other individuals will play the leading roles, and the throngs will be made up of parishioners yet unborn. But the spirit and the inspiration of dear old St. Ferdinand's parish and of the Florissant valley will live on and on, carrying out St. Paul's prophecy—'Jesus Christ is the same, yesterday and today, and forever'."

These are some quotations from the sermon of the Rt. Rev. Monsignor Peter J. Dooley. Father James J. Daly, S. J., whose poem concludes this articles, is well known to readers of the Woodstock Letters. A golden jubilarian, July 23, 1940, he has for years been known for his exquisite prose and poetry. One of the first editors of the Jesuit magazine, *America*, he has taught English literature and poetry in Jesuit colleges and universities, and has written a number of books.

In order to understand the last two stanzas of his poem which was written for the Sesqui-Centennial celebration, it is well to recall that "the house of white

stone" which the poem mentions is the white stone building on the novitiate grounds, on the hill two miles west of the town. Here Father De Smet spent several years of his life. Closer, and "on the rim of the town," is the venerable St. Ferdinand's church, together with the Sisters' Convent and Shrine of the Sacred Heart. It was here that Mother Rose Philippine Duchesne, now Blessed, lived.

The Flowering Of Florissant

REV. JAMES J. DALY, S. J.

Out of the obstinate stone,
  Out of the sluggish paints,
Out of long struggles alone,
  Out of days when the spirit faints,
Marvels of beauty are born
  As out of darkness the morn.

Log cabin, squalor and want,
  Hunger and cold and distress,
All the terrors that haunt
  Trails in a wilderness;

Breaking an iron sod,
  Sowing where others would reap,
Sowing the harvest of God,
  Holding the sacrifice cheap;

These were the pigments applied;
  This was the harvest rich grain:—
Lo! God's Kingdom spread wide
  Over valley and mountain and plain!

There is the house of white stone!
  Looking down on the valley it stands;
And on the rim of the town
  Here still is St. Ferdinand's.

There DeSmet, eagle-winged knight,
  Found for his keen soul a home:
Here Philippine fostered a light
  That blazed on an altar in Rome.

DECREE

APPROVED BY HIS HOLINESS POPE PIUS XII

DECLARING HEROIC

THE VIRTUES OF THE SERVANT OF GOD

The Venerable Catharine Tekakwitha

Very truly is God wonderful in His sanctuaries, but far more wonderful in His saints, "for the saints," as St. Robert Bellarmine aptly remarks (Explan, in Ps. 67), "are God's really genuine sanctuaries" since they are the living temples of the Holy Ghost, Who dwells in them, according to the Apostle: *For you are the temple of the living God, as God saith: I will dwell in them, and walk among them; and I will be their God, and they shall be My people.* (2 Cor. 6, 16.) *"I will dwell in them,"* comments St. Thomas, *"by grace, cultivating them; I will walk among them,"* that is, advancing them from virtue to virtue . . . ; *I will be their*—protect them by My providence . . . ; *and they will be My people—they will worship and obey Me as Mine and as of no other."* (In Ep. II, ad Cor. lect. III.)

In a special manner God appears wonderful in the Indian Virgin Catharine Tekakwitha, leading her by His grace amidst a people most corrupt and steeped in heathen errors; protecting her by His providence as by a strong shield. On her part grace was not idle, for with her co-operation it led her wondrously to acquire heroic virtues. In the life of this virgin this assuredly stands out vividly.

The celebrated virgin, who is the subject of this decree, was born 1656, at the village of Ossernenon [1] in the Iroquois nation of North America, of the tribe called Agniers by the French, Mohawks by the English, of a pagan father and Christian mother. She was named Tekakwitha. Losing both parents and her brother when four years old, she was taken by an uncle very hostile to the Christian religion, and brought up in the manner of her tribe.

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[1] Auriesville, New York.

When scarcely eight years old she was paired with a boy of her age, not by the rite of marriage, but to grow acquainted with, and marry him later on. As she approached the time for marriage, Tekakwitha, not yet a Christian, as if by Divine impulse, was so ardent with love for keeping her virginity that she could not by any means be diverted from her heroic resolve even though most cruelly tried by threats and ill-treatment. How trace the origin of such virtue?

"The blood of martyrs is the seed of Christians," said Tertullian; no wonder, then, that after the martyrdom of eight missionaries of the Society of Jesus, who were put to death for Christ, between 1642 and 1649, after preaching to the Indians of those regions —among them Saints Isaac Jogues and John de Lalande suffered martyrdom in the very village of Ossernenon—no wonder a white lily should spring up there, flourish marvelously and suffuse with the sweetest fragrance of virtue, first her tribespeople and then the Church.

With peace established between the Indians and French colonists, in 1667, three missionaries of the Society of Jesus were lodged for three days in the home of Tekakwitha's uncle in the village of Caughnawaga,[2] which was built just after the war. The young girl was assigned to wait on them; and from them, it is easy to believe, she learned the first rudiments of Christian faith. Three years after, a missionary station was established in the same village, though not in the same dwelling.

In the year 1674, Father James de Lamberville, in charge of this mission, was earnestly engaged in teaching the people catechism. The year following, by a strange disposition of Divine Providence, this same missionary unexpectedly came across Tekakwitha. Admiring her exceptional mental gifts and her soul endowed with a Christian sense, he united her, ahead of the catechumens, with the body of the Church by the sacrament of baptism on the holy day of Easter, 1676, naming her Catharine.

[2] Now Fonda, near Auriesville, New York.

After carefully observing the fervent piety of the neophyte, he did all he could to further God's design, by giving her a rule and way for leading a more perfect life, which Catharine began to follow most faithfully. This way of life aroused the envy and rage of the enemy mankind, who strove by manifold temptations to discourage and allure her from the practice of virtue; but calumnies, continued scoldings in her home, ridicule, threats of death and starvation were all in vain, for confiding in God, lest she should lose her faith, this most valiant virgin overcame them all. Prudently, however, reflecting that to remain in that place would expose her faith and morals to too much danger, she took counsel with Father de Lamberville, left home secretly and betook herself to the Mission of St. Francis Xavier at the Sault,[3] where there were none but Christ's faithful. There, under the direction of Fathers of the Society of Jesus, she made such progress in the practice of virtue that, contrary to custom, she was permitted to receive for the first time the Body of Christ only twenty months after receiving baptism.

Catharine lived just three years after this, brilliant with the splendor of all the virtues, which in the last days of her life shone forth still more brilliantly. Tormented by violent pain in her whole body, often confined to bed for entire days, and consumed by burning fevers with no relief or comfort, she devoted herself to prayer and contemplation of heavenly things.

Finally on the 17th of April, the fourth day of Holy Week, in the year 1680, fortified by the most holy Body of Christ and Extreme Unction, repeating *Jesus I love Thee;* after a brief agony she breathed forth her most chosen soul.

The reputation for holiness which Catharine had when living spread wonderfully after her death and keeps growing in our day, as appears by the very many letters from every group of the faithful, even from some of no faith, addressed to Pope Pius XI, of happy memory, petitioning that the honors of the blessed be

[3] La Prairie, Canada.

conferred on this virgin, first among the forest peoples of North America.

Observing, therefore, all that is required by the Canons, our most Holy Lord Pope Pius XII signed the Commission for the introduction of the Cause May 19, A. D. 1939, after receiving and approving the decision of the Historical Section of this Sacred Congregation. Since, moreover, this Cause is historical, waiving the Apostolic process, in accordance with the ruling of the Motu Proprio of Pope Pius XI on historical causes it has all been entrusted to this same Section of ours. After carefully collecting all the documents and weighing them strictly with all its acumen, it drafted a favorable report in a complete and satisfactory statement. All this along with the objections of the R. P. Promoter General of the Faith was submitted for examination at the Antepraeparatory Session of this Sacred Congregation before the undersigned Cardinal Proponent, or Relator, of the Cause November 26, 1940; again in the Preparatory Session November 10 the year after; finally in the General Session in presence of our Most Holy Lord June 9, last year. In this Session the Cardinal Relator proposed for discussion this question: *Has it been proved in this instance and for the purpose under consideration that the theological virtues, Faith, Hope, Love of God and neighbor, and the cardinal virtues, Prudence, Justice, Temperance, Fortitude, and their subordinates, were heroic degree?*

The Most Reverend Cardinals, Official Prelates, and Fathers Consultors gave their votes, on receiving which the Most Holy Father deferred publishing his decision until today in order that after repeated prayer God might deign to bestow on his mind greater light.

Wherefore, having summoned the Cardinal undersigned, the Promoter General of the Faith, R. P. Natucci, and the Secretary, after devout celebration of Mass, His Holiness proclaimed:

It has been proved, in this instance and for the purpose under consideration, that the theological virtues of Faith, Hope, Love of God and neighbor, and the cardinal virtues, Prudence, Justice, Temperance, For-

titude, and subordinate virtues of the Venerable Servant of God, Catherine Tekakwitha, were heroic.

This decree, he has ordered, should be properly promulgated and recorded in the proceedings of the Sacred Congregation of Rites.

Given at Rome, January 3, 1943.

C. CARDINAL SALOTTI, *Bishop of Palestrina,*

Prefect of the Sacred Congregation of Rites.

A. CARINCI, *Secretary.*

(*Continued from the last issue*)

FATHER CHARLES NEALE, S. J.
and
The Jesuit Restoration In America

LAURENCE J. KELLY, S. J.

Father Neale was appointed Superior of the Mission for the third time November 15, 1821, succeeding Father Kohlman who had served four years in that office. At this time the controversy with Archbishop Marechal was almost at its height. We can see good reasons why Father General Fortis selected him for the office, even at his advanced age. First he had been a member of the old Society and his devotion to the Institute was well established. He was thoroughly conversant with the question of Jesuit property and his knowledge would be indispensable in the settlement for which Superiors in Rome were so eager. Then his stand in defense of the canonical rights of the Society was well known and had been approved by Fathers Grassi and Kohlmann who had followed his administration, though they sometimes regretted his manner of dealing with Archbishop Carroll.

During his rather short third term as Superior an event occurred which, under his guidance, had momentous and most happy consequences for the Church in the middle Western States of the Union. With truth it can be said that Father Neale was God's providential instrument in laying the foundations of the Jesuit Mission and Province of Missouri.

Bishop Dubourg (whom we met before) was the third President of Georgetown College and one of the founders of St. Mary's College in Baltimore. He was consecrated in Rome September 18, 1815, as Bishop of New Orleans. His diocese comprised Louisiana and the territory from the Gulf of Mexico to Canada, west of the Mississippi River. When Administrator of the Diocese in 1814 he had asked Father Grassi to let him have Jesuits for the region about St. Louis, to

evangelize the Indians who were begging for the Black Robes whom their ancestors had known before the suppression of the Society. But the Maryland Mission itself was in the greatest need of recruits at the time.

In 1816, the good Bishop again appealed to the General in Russia to send Jesuits to his vast diocese. The next year the General replied that the Russian government refused to grant passports to missionaries to leave the country, but suggested that some Fathers might be procured from France and Italy. The Russian Emperor also refused to allow the General to transfer his headquarters to Rome. Father Kohlmann, the Superior in Maryland, was next appealed to in 1819; he could only refer the request to Father General and for lack of men nothing was done. Finally, in 1821, the persistent Bishop Dubourg laid his petition before Cardinal Fontana, Prefect of Propaganda, to obtain Jesuits for the Missouri Indians. The Pope favored the appeal and proposed that Jesuits be sent from Russia to found an independent Mission; that a novitiate be opened in New Orleans which was then a populous Catholic City, so that the Indians in the North might be supplied from there. A combination of Russians and French with some Americans would be best, and the Jesuits should have exclusive care and control of the Mission. Cardinal Fontana urged the General to grant Bishop Dubourg's request, but his Paternity was compelled to reply that it would be extremely difficult to send Europeans because of the dire needs of the recently restored Society and because of prior obligations and pledges to Princes and Bishops in Europe. The General in his reply corrected the exaggerated views of Bishop Dubourg regarding the wealth of the American Jesuits and their ability to staff and finance a mission to the Indians.

A Belgian Jesuit, Father Charles Van Quickenborne, arrived in Baltimore December 18, 1817. He had volunteered for the apostolate to the North American Indians. On his arrival at Georgetown two days later, he reported to the Superior, Father Kohlmann, who had been calling for such volunteers, and was assigned

a place at the College. Father Kohlmann had been appointed Superior in place of Father Grassi on September 10th of that same year, and had moved up to Georgetown from Whitemarsh where he had been Rector and Master of Novices. He brought his community with him. According to the Catalogue of the Mission there were in the Novitiate, at the beginning of 1818, twelve Scholastic novices of the second year and four in first year, as well as two Novice priests. One month after his arrival in this new home Father Van Quickenborne wrote to a Father in Belgium a long letter which has been preserved. He reported that the Novitiate was soon to be moved to a building which was being prepared in Washington, the Capital City of the United States "half a league" from Georgetown. Actually, this building was used instead as a Scholasticate. One thing to be noted is the impression which the letter gives of the spirit existing among the Jesuits; we read that "the greatest union and charity prevailed between the Americans and Europeans." He revealed how his zeal to devote himself to the Indians was kindled the more by a visit of some chiefs to Washington and their great desire to have the Black Robes back again. They were entertained by the Jesuits with a feast at the College before leaving.

Before the end of the same year, 1818, Father Kohlmann, who was now Rector of Georgetown as well as Superior of the Mission, appointed Father Van Quickenborne Master of Novices. His Novitiate consisted of four Novice priests and fifteen scholastic novices, three of the latter and two Novice Brothers being Belgians who had come to Georgetown shortly before Father Van Quickenborne to begin their noviceship. One of the three scholastics was James Van de Velde, the future Bishop of Chicago and later of Natchez.

Again the Novitiate was transferred to Whitemarsh, on November 13, 1819, and Father Van Quickenborne counted in his little flock seven scholastic novices and six novice brothers. One of the Belgians, Peter Timmermans, had been ordained and was appointed assistant to the Master of Novices, sharing with him the parochial work and farm management at Whitemarsh.

Some description should here be given, we believe, of that spot once famous in the history of the Maryland Mission and Province. Situated in Prince George County, Maryland, Whitemarsh had once been the property of James Carroll, an Irish emigrant of considerable means who owned large estates in both Prince George and Ann Arundel Counties. He was able to send his nephews to St. Omers and two of them, James and Anthony Carroll, entered the Society and served as priests on the Mission. The Whitemarsh property was first called "Carrollsburg" and was bequeathed to James Carroll, the Jesuit, in 1728. He left it to the Society at his death in 1756. Prior to this latter date a mission had been established there by the Jesuits with a resident priest and a Mass chapel. From this central station the Fathers not only administered to the faithful for miles around but they made excursions as far north as Carrollton" or Doughoregan Manor, the residence of Charles Carroll, Signer of the Declaration of Independence and also to Baltimore which was at that time but a village. During the years immediately following the Revolution, which practically effected Catholic emancipation in the Colonies, Whitemarsh became, in fact, the center of Catholic life in the United States. It ranked above even such important Mission centers as St. Inigoes, Newtown and St. Thomas or Port Tobacco in Southern Maryland.

Before the See of Baltimore was created in 1789 the Catholic clergy held their meetings at Whitemarsh and established a system of Church polity that led first to the creation of a Prefecture Apostolic in 1783 and, six years later, to the founding of the American hierarchy. We have seen how that same property, consisting of some 4000 acres, became the center of a long dispute between the third Archbishop of Baltimore and the Jesuits. It was the best and most salubrious of all the Jesuit properties. The residential portion was a garden spot, situated on an eminence 200 feet square. In 1832 when Father Grivel was Superior and Novice Master there was a substantial stone Church on this elevation and a building large

enough to accommodate twenty novices, besides the Superior and his socius who served the Church and ministered to the Catholics in that part of the County. Less than half a mile east of the site a small tributary of the Patuxent River flowed in a southerly direction. The main road to Baltimore passed over Priests Bridge which spanned the stream.

The Jesuit novitiate was first established at Whitemarsh in 1815 when the war of 1812 made the buildings at St. Inigoes untenable and after the novices had been first removed to temporary quarters in Frederick that were almost uninhabitable. At that time a secular priest, Father Barnaby Bitonzey, who had come from Normandy, had served the Whitemarsh mission and managed the farm with success for more than a decade. He objected to locating the novitiate there and serious trouble inpended for a time. But he finally yielded and returned to France which was now taking back its exiles. The Church and mission remained under the care of the Jesuit Fathers for the next hundred years and more. In the end, Whitemarsh finally yielded precedence to Baltimore, as St. Mary's did to Annapolis and Port Tobacco to La Plata in Charles County. It is situated twenty-two miles to the northeast of Washington, thirty-three south of Baltimore, fourteen west of Annapolis, and seventeen southwest of Upper Marlboro which is the County seat of Prince George's.

In the year 1894 Cardinal Gibbons dedicated the Church of the Ascension at Bowie, Md., which had been erected by the Pastor of Whitemarsh, Father Michael Noel, S. J. For the next ten years it was attended from Whitemarsh, with Masses alternating on Sundays and holydays between Bowie and a mission at Woodmore or Mitchellsville. Bowie is on the main line of the Pennsylvania Railroad six miles from Whitemarsh and fifteen miles from Washington, at the junction of the line to Brandywine and Pope's Creek, Maryland. As the town grew in size and importance, Father Gardier, S. J., the pastor at Whitemarsh, built a rectory beside the church and in 1904 moved over to it with his assistant, Father Purtell.

Whitemarsh then became a mission served from Bowie with Masses alternating on Sundays with Woodmore. In July, 1931, Archbishop Curley took over Bowie with its two missions and assigned them to diocesan priests. Woodmore, a predominantly colored mission, was afterwards detached and given to the Josephite Fathers. Until 1890 Mass had been said there by the Jesuits from Whitemarsh in Brooks Chapel in a private residence. In that year they erected Holy Family Church and when the Josephite Fathers took charge they built a rectory for the pastor and his assistant. The golden jubilee of the Woodmore parish was celebrated November 24, 1940, with much ceremony.

We now return to Father Van Quickenborne and his little community of novices at Whitemarsh. It was in the autumn of 1821, just before Father Neale entered on his duties as Superior, that nine young Flemings, volunteers for the Indian Mission, arrived at Whitemarsh and joined five others who were in their second year. Of these new recruits, Eles and Verhaegen would one day govern the Missouri Province and the latter would also be the Provincial of Maryland. But under the management of the Europeans the property at Whitemarsh had not prospered and the maintainence of the novitiate there became precarious. Two years of most acute suffering, bordering on starvation, followed. No American recruits were coming who might have helped the situation materially as well as spiritually. Some idea of the situation can be gotten from the words of Father General Fortis to Father Neale's successor at a later date: "The reason that sufficed to close the novitiate was distress, and well did Father Kohlmann realize how acute that distress was when at Whitemarsh he had nothing else to live on but potatoes and water".

In fact, matters had become so desperate in 1823 that Father Neale at first saw no alternative but to close the novitiate and disperse the hardy and courageous little band. As prospective followers of the Black Robes, the Jogues and Brébeufs, they had begun thus early to imitate these heroes of the seventeenth century by their trials of soul and body. All but one,

an American novice brother, were expecting to take their first vows, and, like their Novice Master, they had never relinquished their hope of laboring for the conversion of the red men of North America. One was the redoubtable Peter DeSmet whose labors and travels would one day produce almost an epic of high adventure for the christianization of the Northwest Indian tribes. One and all, these apostolic souls were determined to return to Europe and enter the Society there, if their vow to labor for the American Indians could not be fulfilled. But it so turned out that the very impossibility of maintaining the novitiate at Whitemarsh was the way that Providence was taking to set the young apostles free for their destined mission in the West.

With a heavy heart Fr. Neale made known to Father Van Quickenborne his decision to disband the novices. Then suddenly he changed his mind. For Bishop Dubourg, that man of Providence, came on the scene again, repeating his appeal for Jesuits to work in the mid-west. Father Neale informed him he could send men if the means could be made available for the expenses of the journey to Missouri. The resourceful Bishop applied to President Monroe and Secretary of State Calhoun for government aid. Such aid, he said, would enable missionaries to educate the Indians and make them peaceful and tractable. His plea was heard and aid was assured.

Father Neale could not spare priests to open a school for white youth in St. Louis, as the Bishop requested, but he gave permission to Father Van Quickenborne to establish his little community on the property deeded to the Society by the Bishop near the banks of the Missouri River, close to the settlement of Florissant, 15 miles to the northwest of St. Louis. A convent and school for girls had already been established there, in 1819, by the Blessed Rose Philippine Duchesne of the Society of the Sacred Heart. Bishop Dubourg had brought the nuns from France the preceding year, by way of New Orleans. They had settled in Florissant after an earlier temporary foundation at St. Charles, Mo., some five miles farther from St. Louis on the

Missouri. Like the Belgians, Mother Duchesne had been attracted by the prospect of working for the conversion of the Indians, but she had that satisfaction for only one year of her thirty-four years in the American mission field.

When Archbishop Marechal learned of the negotiations between Bishop Dubourg and Father Neale he opposed the transfer of the community from Whitemarsh. It would deprive his diocese of priests who were sorely needed. But the Jesuits were not neglecting to provide for the faithful at Whitemarsh when the Master of Novices and his Socius would be leaving. The novices, of course, could be of no service to the diocese for many a year. The Archbishop objected, also, that the migration of the community would reflect upon himself, that it was intended to embarrass him and to make it appear as if he was the cause. He, therefore, asked that, if the transfer must be made, only a few should leave at a time. He sent a petition to the Holy See, asking that no priest be permitted to leave his diocese without his *exeat*, under penalty of censure, despite the fact that the Society had been canonically and fully restored in the United States by the Bull of 1814, as Cardinal Fontana had previously assured the Archbishop. He also petitioned that the Jesuits, under pain of censure, should be forbidden to dispose of any of their properties, as he claimed the sole right to administer them. Bishop Dubourg was blamed for his part in the transactions. It was said that he had taken advantage of a disagreement between the American and European Jesuits, the Corporation refusing to support the Belgians at Whitemarsh. The fact was that the Bishop had only accepted these young recruits after it had been definitely decided to disband them and send them away. It may also be recalled that it was their prolonged difficulties with Archbishop Marechal which had first caused the Jesuits to look to the west as the field of their future labors.

A Concordat was drawn up between Bishop Dubourg and Father Neale, signed on March 19, 1823, and ratified by the General of the Society. By it a farm

of three hundred and fifty acres was to be ceded to the Society and the Fathers were to have jurisdiction over all whites and Indians in the Missouri County. It stipulated that the Jesuit Superior should increase the number of missionaries every year in order to supply the mission and expand the work.

The Dubourg-Neale Concordat was approved by the Father General July 25, 1823, but it is uncertain whether the Pope ever gave his formal approval. It had certainly been solicited and he had expressed his eager desire to have a mission opened up for the Indians. But time was urgent; action had to be taken without delay, or the assistance offered by the Government would be lost and turned over to Protestant missionaries already in the field. Eventually, the plan worked out well enough, although the Jesuits were not able to fulfill all the terms of the agreement as quickly as Bishop Dubourg and his successor, the first Bishop of St. Louis, Right Reverend Joseph Roati, C. M., desired. The General in ratifying the Concordat said that he recognized in the financial distress of the Maryland Jesuits a "happy accident" which providentially opened up the West to the apostolic work of the Society, bringing the Gospel to the heathen tribes of unexplored America. His Paternity congratulated Bishop Dubourg on this happy solution of their mutual problem and promised to establish the Jesuit community in Missouri as a distinct and separate Mission.

Fr. Garraghan in his admirable volumes, "The Jesuits of the Middle United States" comments thus on the Dubourg-Neale Concordat: "When all is said, the Concordat of 1823, initiating as it did the work of the restored Society of Jesus in mid-America, was an instrument of far-reaching results, and may be counted among the historic factors which have shaped in a significant way the course of the Catholic Church in the United States." And he ably refutes the unfriendly charge that the migration of the Belgians to Missouri was due to friction between them and their American brethren. The latter had been urgently soliciting recruits from Europe for the preceding quarter of a century, and only the acute and unexpected

hardships that beset them, especially between 1819 and 1823, caused the closing of the novitiate at Whitemarsh. When finances later improved, other novice recruits from Belgium were received and welcomed in Maryland. The General, Fr. Fortis, who conducted the Society's side of the Whitemarsh controversy before Propaganda and the Popes, wrote to Fr. Neale's successor as follows: "The reason that sufficed to close the novitiate was distress, and well did Fr. Kohlmann realize [he had been Master of Novices before Fr. Van Quickenborne] how acute that distress was when at White marsh he had nothing else to live on but potatoes and water."

The novitiate was therefore closed and on April 11, 1823, the party left for the West by what was known as the Cumberland Road. That was just two weeks before the death of Fr. Neale, who declared on their departure that nothing in all his life had given him more happiness than when he sent the little colony of Jesuits to Missouri, with such bright hopes for the future of religion in that far western country. It was his *Nunc Demittis*. He named his brother, Fr. Francis Neale, to act as Vice Superior until Fr. General should appoint a permanent successor. Fr. Francis was Procurator of the mission, thoroughly conversant with its affairs and the one most experienced in the conduct of its business.

After a short stay in Baltimore, the novice band continued on to Conewago, Pennsylvania, where they could receive Jesuit hospitality. Fr. Van Quickenborne remained in Baltimore to take leave of the Archbishop and to procure from him an altar stone. He then left on April 20 and joined the others at Conewago. They passed through Frederick, Cumberland and Wheeling and boarded flatboats on the Ohio river, proceeding without stop as far as Louisville. From there they went by land to Portland, and then by the Ohio again to Shawneetown, Illinois, whence they traveled overland to St. Louis, arriving May 31. After a brief rest they made their way to the "Bishop's Farm" at Florissant.

On May 6, one week after the death of Fr. Neale,

Fr. Benedict Fenwick, who had assisted him in his last moments and who took his place as chaplain of the Carmelites for the next two years, wrote from Port Tobacco to the General an account of the recent events. He gave the many reasons for the transfer of the Novitiate to Missouri. Bishop Dubourg had urged it because another Bishop after him might not be friendly to the Society. Poverty, due to the failure of the farm at Whitemarsh, made the Novitiate an impossible expense and burden. The Superior was getting nothing from the college at Georgetown or the Academy in Washington for its support. The Government was offering to pay the expenses of missionaries to the Indians, two hundred dollars a year for each, and the offer could not wait. The Belgians were more adapted for the pioneer work in the West than for such work as the Maryland Mission could then offer to them. He might have added that the young men, as well as their Superiors, had come to America expressly for work among the Indians.

Fr. Van Quickenborne, on July 31, broke ground on the newly acquired property for what was to be a novitiate. But when the six young Jesuits who survived the long noviceship pronounced their Vows on October 10 there were no more novices for several years, until the Superior in Maryland gave permission to receive novices once more. The Jesuits in Missouri remained under the jurisdiction of the Maryland Mission until Fr. Kenney's second visitation to the United States in 1830. He was vested also with powers of Superior. On his recommendation and without any knowledge of the Western Jesuits, Fr. General Roothaan, on September 23, 1830, created the independent Missouri Mission, and transferred to it a number of Belgians who were still in Maryland.

The Golden Jubilee of the Missouri Province was celebrated at the novitiate of St. Stanislaus, Florissant, July 31, 1873. One of the original Jesuit pioneers, Fr. Jodocus Van Assche, still survived, hale and hearty at the age of 73, and in charge of the parish at Florissant. Fr. Busschotts, who entered at Florissant in 1833, after ten years of the priesthood, took

a prominent place in the Jubilee. Fr. Peter DeSmet, the famous Indian Missionary and one of the original band from Maryland to Missouri, had died only two months before the Jubilee celebration, and was buried near the last resting place of his Novice Master, Fr. Van Quickenborne, in the novitiate cemetery. On the occasion of the centenary celebration in 1923, hundreds of the guests visited that sacred spot to venerate those Fathers of the Faith and Builders of the Church in the middle West. The writer of this sketch attended the celebration and when called on to speak at the ceremonies, he could tell the younger generation of novices that he had visited Whitemarsh only a few weeks before, but he reported that only a part of the brick foundation of that primitive novitiate, the birthplace of their Province, had survived the passage of that century since the memorable year 1823.

Before concluding this sketch we shall touch on some matters that concern Father Neale more personally. The part which he played in the foundation of the first Carmel in the United States has already been explained. He assisted in organizing the expedition of the nuns from their monasteries in Belgium, and acted as their chaplain, guide and protector on that long and perilous voyage across the Atlantic. He offered Mass for them on calm days, and gave them Holy Communion when the sea was rough or stormy. He donated his own property at Port Tobacco since it was more suited to monastic needs and purposes than their own. Once the nuns were established in their monastery he made every sacrifice to give it a secure and enduring foundation. He said Mass for them every day for thirty-three years and gave them every spiritual ministration required by their rule. On the material side he superintended the monastery farm of several hundred acres, and its cultivation by slave hands, the accepted method at the time; this was no easy task. The monastery buildings were briefly described by Archbishop Marechal in his first report to Propaganda in 1818, after his appointment to the See of Baltimore: "The Convent consists in a great number of small frame houses connected by wooden gal-

leries. The whole is extremely irregular. The interior is very clean but poor. The enclosure (cloister) is strictly observed. The nuns have about 100 acres of land, with negroes, watermill, etc., etc. The chapel small and neat. The vestments and linen most clean—some elegant and rich."

As a director of souls Father Neale's qualifications were revealed at an early date. When he was teaching at the Liége Academy, a school for higher ecclesiastical studies, he was selected for the chaplaincy of the Carmel at Antwerp, and became an ardent admirer of St. Teresa and of her Rule and spiritual doctrine. As he was a Marylander, he was the choice of the nuns, who were mostly natives of the state, to bring them to America, make the foundation and continue as their chaplain. He had been ordained as a secular priest; consequently he was not restrained by the rules of the Society of Jesus from accepting the chaplaincy. He had been approved for the position by the Bishop of Antwerp and by Bishop-elect Carroll.

When with Father Molyneux and the other former Jesuits he was readmitted into the Society in 1805, the Father General did not approve of his remaining at Port Tobacco. He was under the impression that the chaplain lived in the monastery, but in this he had been misinformed, as there was a chaplain's residence outside the enclosed grounds of the monastery—some ruins of it can be seen to this day. It was a simple two room structure and stood close by a small cemetery where the names of the earliest Catholic families of Maryland can still be read on the tombs. Most of the interments had been made during the sojourn of the nuns at Carmel, and some few after their departure to Baltimore while the former monastery chapel was still in use by the Catholics near by. Twelve nuns died during the forty years sojourn of the Carmelites at Port Tobacco, and were buried in the monastery plot within the enclosure. All but two of the bodies, with that of Father Neale, were reinterred in Bonnie Brae Cemetery, Baltimore, after the community had moved up from Port Tobacco.

On the re-admission of the American ex-Jesuits to

the Society and the organization of the Mission in 1805, Father Molyneux, as has been said, appointed Father Neale Master of Novices. He called him his "choicest hope" for the training of the young Jesuits of the future, and recommended him to Father General for his approval. Prior to that partial restoration of the Society in America, Bishop Carroll had thought so highly of Father Neale's ability as director of the monastery, that from 1790 until 1805 he would not give him any other assignment that might interfere with his duties as chaplain. Now he appealed to Father Molyneux not to take him from Mt. Carmel, for he knew how precarious would be the situation of the monastery if deprived of his wise counsel and direction, and his guardianship of the nuns' property. The Bishop had no one free or capable of supplying his place. When in 1808, on the death of Father Molyneux, Father Neale was appointed Superior, Father General wished him to reside at Georgetown, this being more central. That was before a letter from Bishop Carroll could reach his Paternity, explaining the situation and the hazard of such a removal from Port Tobacco. The location at the monastery would be central enough. St. Thomas' Manor, of which Father Neale was Superior while attending the monastery seven miles distant, had been the residence of the Superior of the Mission for many years, and so continued until the Mission was raised to the rank of a Province in 1833, when Father McSherry finally established his residence at Georgetown.

One can understand why Bishop Carroll feared the dissolution of the monastery if Father Neale were removed, by recalling the fate which other attempts at religious foundations suffered because the support and direction of capable chaplains were lacking. In 1791 the Dominican nuns in France, dispersed by the Revolution then threatening, planned to migrate to America; but they lacked patrons and were discouraged by the outlook. The next year the Poor Clares came and attempted to make a foundation in Frederick; but failed. In 1795 refugee nuns of different Orders came from Europe, but could not get sufficient back-

ing in this country to make a permanent foundation. In 1801 the Poor Clares came again, but after four years they returned to Europe. Some lay teachers who taught in their incipient Academy at Georgetown formed the nucleus of the first Visitation Community begun in 1813 and canonically founded in 1816 under Archbishop Neale, their director. It was not until 1811 that Mother Elizabeth Seton's teaching community, the Sisters of Charity, gained a firm footing, thanks to the zeal and foresight of Archbishop Carroll. In 1812 the Ursulines came from Ireland to New York, but returned after three years. In 1815 the Ursulines in New Orleans were on the point of returning to Europe because they were about to lose their chaplain, Bishop-elect Dubourg. It can therefore be seen that only by retaining their very capable chaplain, residing close by the monastery, could the Carmelites have possibly remained in the United States.

On receiving Bishop Carroll's appeal to retain Father Neale, the General appointed three of the Fathers whom he had sent from Russia, Fathers Grassi, Kohlmann and Epinette, as official consultors of the Mission, who were to decide whether Father Neal should remove to Georgetown. They evidently agreed with Bishop Carroll.

At Port Tobacco Father Neale's principal occupation was the spiritual direction of the nuns. He gave them a series of eight-day retreats, and preached for the ceremonies of clothing and profession. May 2, 1792, was the second anniversary of the departure of the pioneer nuns for America. On that day Elizabeth Carberry, the first novice to be admitted, made her vows as Sister Teresa of the Heart of Mary. It was the first solemnity of the kind in the United States, as Father Neale said in his sermon; for Louisiana, where the Ursulines had made a foundation in 1727, was then under a foreign flag. Father Neale compared the religious profession that frees a nun from the world, to the deliverance of the Israelites from Egypt. He compared it also to the deliverance of the Church from the bondage of iniquitous anti-Catholic laws which had been in effect for almost a century and a

half. That blessing of religious freedom had been brought about by the American Revolution and guaranteed by the Constitution of the Republic.

The prelates and clergy, who came to know the Carmelites and frequently corresponded with them, never ceased to admire their poverty, religious simplicity and childlike obedience. During the early years at Port Tobacco those contemplatives hardly needed to add to the penances already imposed by the wintry weather, first in their partly finished buildings and later when they hardly had the means to repair the aging frame structures. Yet, through all their hardships they ever showed the most patient and happy spirit, though most of them had come from homes of wealth and culture. Such virtue reflected the solid religious training they received from the chaplain who so cheerfully shared their voluntary poverty. By prayer and penance they exercised, like their Mother, St. Teresa, the most ardent zeal for the conversion of the people of the United States. Bishop Carroll wrote to the Prioress three years after the monastery was founded: "Every addition to it I look upon as a safeguard for the preservation of the diocese." They practiced true charity by the helpful interest they took in the other communities of nuns which were being established in the country. Especially intimate and affectionate were the relations with the Sisters of the Visitation at Georgetown and with Mother Elizabeth Seton and her foundation, the Sisters of Charity. The tenderest kindness and charity was shown to the families of the negro slaves who worked on the farm to support the monastery and themselves. Often enough those simple folk were much more of a care than a help to the nuns.

Bishop Carroll, we know, had hoped that the Carmelites would be able to take up the work of education and teach the young Catholic girls of his diocese. To that end he obtained for them a dispensation from their rule; but, true to his own kind and prudent nature, he did not urge nor insist that it be used. It has been thought that Father Neale advised against

the innovation. His reason, if indeed he did advise against accepting the dispensation, would have been his desire to have the Carmelites established in the primitive and genuine spirit of their Order, that the same spirit might go forth from this first foundation to other Carmels throughout the land. So in fact it came to pass; for that primitive Teresian spirit and fervor has been infused from the Carmel in Baltimore, the continuation (and immediate successor) of the Port Tobacco foundation, into seven other Carmels originating immediately from Baltimore, and into fifteen others founded from those seven. Had not Bishop Carroll, himself, and the Neales taken the same stand when they opposed the restoration of the Society in any form but the genuine one of its founder, St. Ignatius?

But there were other reasons also why the Prioress did not make use of the dispensation at Port Tobacco. Above all there was the extreme poverty of the monastery and the lack of equipment for teaching in that remote location. There would not have been a sufficient number of day scholars to warrant the outlay and expense of such an institution. Bishop Carroll himself depended much on a pension from the Corporation of Roman Catholic Clergymen for his support and the funds would have had to come from lay Catholics of no considerable means. As for conducting a boarding school, the buildings as described by Archbishop Marechal were neither ample enough nor properly adapted to that purpose. It was not until twenty years later that the Academy of the Visitation nuns at Georgetown was able to continue with success, even in the midst of a rapidly growing Catholic population there and in the City of Washington. When Archbishop Whitfield called the Carmelites to Baltimore in 1831 he secured from the Holy See the renewal of the dispensation for them to teach. By that time there were other Congregations of teaching Sisters established; but out of respect for the Archbishop and probably because they were in need of the meagre revenue, the nuns in 1832, as before related, opened a school

attached to their monastery on Aisquith Street, and four of their number were assigned to teach. It was discontinued in 1851.

Four years before the death of Father Neale, Mother Clare Joseph, in a letter to Archbishop Marechal, referred to him as "our cheerful, patient, suffering Father . . . whose life seems prolonged for no other end than the glory of God and the benefit of his neighbor." The Archbishop replied and expressed sympathy for the sufferer, and added: "Were he to depart from this world, how could I find in my diocese a clergyman able to fill up the vacancy with the same spiritual and temporal advantage to your important community? The thought of such a loss frightens now and then my imagination. But on this melancholy subject and others of the same nature, the best is surely to abandon ourselves to the amiable and merciful disposition of Divine Providence. God takes care of His saints." The Archbishop then designated Father Neale to preside in his place at an approaching election. He had frequently asked the chaplain to do this on such occasions and to examine postulants. "I am sure", he said, "nobody can do it with more prudence and discretion than this venerable gentleman." Two years later, in 1821, the Prioress told the Archbishop about a visit they had received from Bishop Cheverus of Boston, and about the discourse he delivered to the community on their heroic monastic life. The Bishop at the same time complimented Father Neale on his saintly exertions in behalf of the monastery and its foundation. The good Father was then actually preparing to build a substantial brick monastery, but he did not live to see his ambition realized. Father Benedict Fenwick had drawn the plans and the money had been promised by Mr. de Villegas, the same good and generous Belgian who had paid the expenses of the nuns for their journey to America. But Mother Clare Joseph had grave fears for Father Neale's health. She wrote: "Greatly do I fear, from the many infirmities and at the advanced age of our worthy Father, we will not be able to compass our desire of a solid brick monastery. However, as in all appear-

ances the end of the world approaches, it certainly would not be pleasing to our Holy Mother, Saint Teresa, that her monasteries should make any great noise in falling at this time; this, I think, she mentions in some of her works."

At the sesqui-centennial celebration of the foundation held at Port Tobacco October 20, 1940, by "The Restorers of Mt. Carmel in Maryland", two of the ancient frame buildings that had been rescued and restored were still standing, prepared to wait perhaps a few more centuries for the end of the world!

When Father Neale died, April 27, 1823, Archbishop Marechal wrote from Baltimore a letter of sympathy to Mother Clare Joseph and the Community. "I was already informed of the death of the Reverend Charles Neale when, on my return from Emmetsburg to Baltimore, I found on my table your letter, containing the details of the edifying circumstances of his last moments. The loss of such a Director is unquestionably one of the severest which you could experience. But although it be calculated to excite in your community a profound grief, yet there is reason to bless Divine Providence that he has lived so long and has proved so eminently useful to the spiritual and temporal interest of your saintly house." The Archbishop expressed his willingness to appoint another Jesuit to succeed Father Neale, as the Prioress had requested.

In 1890, on the occasion of the centenary of the foundation at Port Tobacco, Bishop Currier published a volume, "Carmel in America", containing a minute history of the persons and events connected with the providential beginnings of America's first Carmel and their development during the first one hundred years. The author drew his material chiefly from the records preserved in the Monastery in Baltimore, to which, as has been said, the community had moved up from Port Tobacco in 1831. Bishop Currier eulogized Father Neale in these words: "His poverty was edifying; he was poorly clad; he slept upon a straw bed with woolen sheets, and made use of a very plain diet. During his whole life he suffered from a complication of diseases, all of which he bore with great patience

and cheerfulness, even showing a desire of suffering. He would never complain, but in all his losses and trials would exclaim: 'God's holy will be done'. He appeared to be penetrated with the love of God and absorbed in His Divine presence, and all his thoughts, words and actions seemed to tend to the great glory of God and the good of souls. He kept his last hour before his eyes and was wont to prepare for death when retiring at night by making the sign of the cross with holy water upon his five senses, in imitation of the last anointing. Every Mass he said as his Viaticum. Once when the sisters were assembled together he humbly asked pardon of them for his faults, told them he would soon die and begged them to pray for him and shorten his purgatory. He added: 'If you do what I have recommended to you, and what you came to religion for, you will soon enjoy God'." The habitual cheerfulness of their chaplain in his suffering had been remarked by Mother Clare Joseph when she wrote to Archbishop Marechal in 1818: "Our good Father sends his kind respects to your Reverence; he is, as usual, greatly troubled with pains, and infirmities he bears with uncommon patience and cheerfulness. I have had the pleasure and advantage of knowing him for almost forty years, and in all this time he has never changed; consequently I may say he is as merry as ever."

Father Neale left a flourishing community. Twenty-eight had been received since the foundation in 1790, most of them from the Southern Maryland Counties. Of the four who came from Europe with Father Neale, Mother Bernardina Matthews and one of her nieces, Sister Mary Eleonora, had died; five others had preceded him to the grave. He was buried within the monastery grounds, and when the nuns moved to Baltimore his remains were exhumed and burried in the plot of the Carmelites in Bonnie Brae Cemetery.

Father Francis Neale, his brother, assisted Father Benedict Fenwick when Father Charles received the last sacraments. Father Francis was the founder of Holy Trinity parish, Washington, in 1792, and its pastor until 1817. He was then pastor of St. Ignatius'

Church at St. Thomas Manor until his death, December 21, 1837. Father Charles appointed him Vice-Superior of the Mission, pending the appointment of a permanent successor, and he named Father Benedict Fenwick chaplain of the monastery and pastor of the parish at Pomfret in which the monastery was then situated. "Father Ben", as he was called, remained at that post only two years. He was then named Bishop of Boston to succeed Bishop Cheverus. His brother, Father Enoch Fenwick, succeeded him as chaplain, remaining there until his death in 1827, when secular priests were assigned to the chaplaincy.

Archbishop Carroll and other bishops and high ecclesiastics, recognized the support which their apostolic labors received from the prayerful, penitential lives of the daughters of St. Teresa on Carmel's holy mount, and acknowledged their deepest gratitude to the venerable chaplain whose labors, under God, had made it possible. Had Father Neale done nothing more to assure his fame, the service he rendered to religion by establishing the Carmelite nuns in the young Republic would entitle him to a place in the grateful esteem of American Catholics. With this account of what was perhaps the most exquisite of all his works, we close our story of a great Jesuit's achievements for his Society, his Church and his God.

THE END

OBITUARY

FATHER JOHN E. LYONS

1889-1942

On the evening of December 17, 1942, Father John E. Lyons, S.J., passed peacefully to God in St. Vincent's Hospital, Worcester, Mass.

Born in West Newton, November 24, 1889, the son of Richard and Catherine Lyons, the future Jesuit received his early education in the Horace Mann Grammar School of Newton and at the Newton Classical High School. Two years at Boston College followed, in which God revealed to his generous heart a plan of life that found rich fulfilment for himself and all who came into contact with him. In September, 1910, he entered the novitiate of the Society of Jesus at Poughkeepsie, New York, to begin the long course of Jesuit training and to lay the groundwork for that knowledge of God and of human life which made him a happy-hearted, untiring Apostle, a delightful companion and loyal friend, and a learned and saintly Jesuit.

Those who were privileged to spend the many years of study with Father Lyons at Poughkeepsie and later at Woodstock, Maryland, will testify to his devotion to duty, his more than ordinary success, his steady growth in the spiritual life so necessary for a priest, and withal his constant lightheartedness and genial disposition. During his four years of scholastic teaching at Holy Cross College, 1917, 1921, his kindly interest and wise counsel inspired many a young student with a desire for high achievement in life along the path of duty and enduring faith. A renewal of contact with former pupils, and there were many such, was ever a joy to him. One had just to call on him and the spark of sympathy flew. Tireless in the classroom and on the campus, he was a source of light and life and a friend whose interest and self-sacrifice would endure.

The June of 1924 brought the crown of his life's ambition. At Georgetown University, Washington, he was ordained priest by the Most Rev. Michael J. Curley, Archbishop of Baltimore. With this newly-acquired dignity and power he was to accomplish much in a short space of years. His younger Jesuit brethren were to receive the first fruits of his priestly labors and zealous example. From 1926 to 1932, with the exception of a year spent in special study of the spiritual life at St. Beuno's College, North Wales, Father Lyons was professor of rhetoric for the Junior Scholastics at Shadowbrook, Lenox, Mass. In 1932 he became Rector of Shadowbrook, which post he held until the spring of 1937, when failing health forced him to relinquish that position for less arduous duties. Not only the Jesuit community, but a goodly number of residents of the Berkshires, Catholics and non-Catholics alike, felt the influence of his zeal. Gifted as he was with ideas that sparkled, a wealth of humor, a readiness in public speaking, and an over-all charm of personality, he was in constant demand for public appearances in churches, club, and parish halls, and for civic celebrations. With his departure from that western county all felt that they were losing an influence which could never be replaced.

After some months of recuperation, newly-regained strength enabled this true Apostle to take up the work of retreats for men at Campion Hall, North Andover, Mass. If his natural gifts of oratory had quickened his younger brethren and his varied Berkshire audiences, they now came to fulness of bloom in the work to which he gave himself without stint. Week-end after week-end he made the time of retreat as enjoyable as it was profitable. Professional men, business men, factory workers, college and high school students, the blind, all come to regard him as a father, a guide, and a friend. Scarcely a group left Campion Hall without demanding "at least one talk with Father Lyons." In between times he exercised his priestly zeal in retreats and lectures at the Cenacle Convent, Brighton, the Sacred Heart Academy, Newton, the Carmelite Monastery, Roxbury, the Motherhouse of

Mercy, Worcester, and in various parishes and schools in eastern Massachusetts. Everywhere he won all hearts and stirred new courage and devotion.

The threat of failing health in the summer of 1936 failed to tempt him to a long life by the fire. Instead it spurred him on to accomplish as much as humanly possible in the few years that remained. Those who were nearest and dearest realized that the best way was this way that he chose for himself. In November, 1942, just after conducting the annual retreat for the students of the new Jesuit High School in Fairfield, Conn, he entered St. Vincent's Hospital for rest and treatment. Complications had set in which he himself knew could not be remedied. Still, his habitual lightness of heart and eagerness to prevent another's pain brought out the cheery word to a visitor and the assurance that he would recover shortly. On the afternoon of December seventeenth the heart that had spent itself for others suffered a violent attack. With a "good-bye" to those present and "God bless everybody" on his lips, Father Lyons passed into unconsciousness and in a few hours time went peacefully to God. He is survived by his Mother, five sisters, and two brothers.

The funeral ceremony at Boston College saw many friends among the clergy, religious, and lay men and women present. Interment was at the Jesuit Cemetery in Weston, Mass. May he rest in peace.

FATHER CORNELIUS A. SHYNE

1861-1943

Father Cornelius A. Shyne was born in Raheen, parish of Tullylease, Co. Cork, Ireland, on April 11, 1861. The family of five boys and two girls migrated to America in 1878 and settled at Frankfort, Kansas. Cornelius, the oldest of the children, of whom five are still living, had felt the stirring of a priestly vocation,

and the proximity of St. Mary's College offered an opportunity of continuing his education. He had to support himself while doing it, one year by teaching at what was then called Osage Mission. He entered the Society of Jesus in 1883 and would celebrate his Diamond Jubilee this year on July 12.

At Woodstock, after three years of theology, Father Shyne was ordained. In 1896 he was appointed Minister and Student Adviser in St. Mary's. The Mission Band he joined in 1901. After five years, he was Minister and Student Adviser again, first at St. Mary's for two years and then for two years at Marquette.

Father Shyne's five years on the Mission Band had seriously impaired his health. He never spared himself while giving a mission; had no set sermons, always adapting his sermon to the changing character of his congregations and throwing himself into it with unreserved vigor and earnestness. He employed rest periods in giving children's missions in remote country districts. Father Shyne was a strong man, but his ardor found a vital spot to strike. He developed a cardiac disorder of a painful and constantly menacing kind which was to lessen his capacity for work the rest of his life.

He resumed his old duties at St. Mary's first, and afterwards at Marquette, venturing to continue the Children-mission work during the summers. In 1911, he went to New York for treatment by specialists, living at Keyser Island when he was not in a hospital. During the next eight years whenever his illness permitted he helped on the Mission Band of the New York-Maryland Province, which had its headquarters at Keyser Island, and, as usual he gave Children-missions. From 1919 to 1923 he was at Garrett Park in his favorite occupation of student adviser.

He returned to his own Province in 1923 after an absence of twelve years and was stationed at the White House till the following year when he became Student Adviser and Spiritual Father in our High School in St. Louis. Here he remained, with an interval of four years when he resided in Kansas City as Director of

the St. Mary's alumni, up to the time of his last appointment in 1941 as Spiritual Father in St. Mary's.

In view of his natural gifts and his attainments, Father Shyne's long career was singularly inconspicuous. His poor health is only a partial explanation. A more complete explanation lies in his instinctive dislike of the spot-light. He was always a "promoter," but behind the scenes: he lacked the lurid tastes of most promoters. The present writer recalls a railway wreck when passengers on a St. Louis-bound train suffered casualties. The newspaper accounts mentioned an anonymous clergyman who was prominent among the rescuers. Father Shyne was the clergyman. It takes skill as well as dislike of publicity to evade the passionate hunt for facts which is the first duty of newspaper reporters. Father Shyne seemed to find inexhaustible delight in shoving someone else out before the footlights. His success in steering a quiet course is all the more remarkable because he was of striking appearance, pleasant and sociable in manner, quick to make friends, and with all the qualities usually associated with popularity. For a man who created a deep impression on those he met, whether singly or in a group, he was in some mysterious way comparatively unknown.

He was not shy, at least in the ordinary sense of the word; he had a certain force of character which was not held back or thwarted by difficult or embarrassing situations. Once, while he was helping with a mission in our church in Philadelphia, he answered a sick-call which had come to the house when no one else was available at the moment. He found the number and was admitted by the woman who had sent the call. She had little to say about the patient except that he was a retired physician and was expected to die any hour of serious heart trouble. Father Shyne was taken upstairs to the sick room and found the patient, a man well on in years, lying in bed and somewhat surprised. He had not summoned a priest, but very courteously asked Father Shyne to sit down. While he was in no need of a priest, he welcomed a visitor. Father Shyne laughed off his astonishment

and accepted the invitation. They had a very nice chat for half an hour discussing philosophy and science and religion. The sick man had been a Catholic, but his reading and associates had led him away from the Church. Father Shyne attempted no arguments and followed genially wherever the conversation led. Finally he rose, putting on his stole, and said, "Now let us get down to business." He asked the patient to repeat the words after him as he recited the acts of Faith, Hope, Charity, and Contrition. The sick man responded and afterwards made a humble Confession and was absolved. Fathr Shyne administered the last Sacraments to the dying man who was by this time in the best of dispositions. Speaking about the strange experience afterwards, Father Shyne said many of those men think they have lost the faith when down deep in their hearts they know they haven't. The incident throws a flood of light upon Father Shyne for those who never met him.

Young writers found a most stimulating and encouraging friend in Father Shyne, and, indeed, everyone did so, young or old, who came to him for help and advice. His manner was not that of an aloof oracle: everyone, whether a child or a grown person, got some two hundred and twenty pounds of concentrated and sympathetic attention at once. If any of Ours wrote a book or an article, he was likely to receive enthusiastic applause in a huge-scrawled letter from Father Shyne.

An impressive stature gave Father Shyne a great natural dignity, but he was never pompous or mannered. His large, well-moulded features were benignant but could inspire solemnity on occasion. While profoundly serious he could be a good companion in any merriment that came up. He never stagnated, never allowed old age to dull his enthusiasm for life and his interests in manifold activities. Almost to the very end the smiling priest, whose bigness of heart was in harmony with his imposing build, was busy dictating, from his "soft throne," as he called his infirmary bed, letters to one or other theologian-secretary that were to be sent to scattered friends and

former students. Fathers, brothers, and students of theology who dropped in to cheer him up by a short visit often came away cheered up themselves and inspired to do great things for Christ.

His youth in Ireland left not a suspicion of a brogue. It was the tone and color of his Catholic Faith that betrayed his Irish upbringing. Woven into the texture of his mind and character, it was never more a part of himself than in his last days when he calmly awaited death and found strength and support in the prayers of his boyhood.

Father Cornelius Shyne died early in the morning of January 20. The cycle had revolved completely. In the cemetery on the hill, beside the Irish father and mother who had given him to the Society of Jesus a silver jubilee of years before, he was buried. His lifelong interest in and devotion to the Blessed Mother had been intensified and simplified as he approached the trails of eternity. "I hope she'll be around when I cross the border," he had remarked. His obsequies were conducted from the graceful chapel that has adorned the campus of old St. Mary's College since the early years of 1900, the Immaculata—the lasting monument to the zeal of Father Shyne that had inspired the Sodalists of the Tom Playfair School to erect this tribute in stone to the Mother of God. May he rest in peace.

FATHER EDMUND J. COONY

1864-1942

The night when no man worketh has come for another "Padre Bueno" of the Honduras Mission, Father Edmund J. Coony. At the Master's summons, he obediently laid aside his stole and machete, symbolical of the spiritual and temporal care of his Carib Indians. In Heaven, there must have been anticipation of the coming of Father Coony, who spent practically all of

his priestly life in Honduras, the first Mission love of his companion in the harvest field of the Master, Father William Stanton.

After his tertianship at Florissant, Father Edmund Coony arrived at Belize on the Feast of the Assumption, 1904, a good year before the advent of Father Stanton. The zeal of Father Stanton was to be given but five short years among the Indians of the Honduras Missions; but Father Coony from the day of his arrival until his death was to give his time fully to the work of this mission. With the exception of one year in 1929, which he spent at the College at Belize, his missionary activities were centered in Stann Creek and Punta Gorda among the Carib Indians. It is no flight of fancy to say he gave himself completely to the betterment of the people of British Honduras. For thirty-eight years his thoughts and prayers and work were directed to the physical and social improvement and moral good of his flock. Of this time, he enjoyed but two short vacations in the United States, in 1914 and 1938. His last years he might have spent in the States. But that would not have satisfied his missioner's *Suscipe.*

Edmund Joseph Coony was born in Edina, Missouri, March 3, 1864. His parents were Americans, children of the American soil. They were farmers fighting the uphill fight against the none-too-fertile land in the northern section of Missouri, about forty miles from Quincy, Illinois. Later they started a homestead claim in the Prairies of Kansas. His mother was a convert to Catholicism when a young girl. His father was a student-type of farmer who bought good books for himself and his family to read when the cows were milked and the horses bedded for the night. The village pastor was not an unusual visitor to the home. Both Ed and John (the late Father John Coony, S.J.) attended the Osage Indian Mission school. Among their teachers were Father Rosswinkle, Brother Charles Desnoyer, and Brother George Bender. On the 9th of August, 1889, two years after his brother John had entered the Society of Jesus, Edmund also answered the insistent call of Divine Grace.

Father Coony took Christ literally in His summary of the law. The principle of the love of God and the neighbor was repeated over and over again with untiring similarity by the priest who truly had at heart the eternal well-being of all those for whom he labored. It can be admitted that he was positive and fixed in the opinions he arrived at through his own intellectual consideration, but he was also a very kindly man and pleasant at conversation. His sympathy for the poor and the underprivileged made him much beloved by his adopted people. They speak very affectionately of him. For his Caribs, surely, as Father Stanton was for his own Maya Indians, Father Coony was "el Padre bueno."

So completely had he become "all things to all men," that he looked upon his rather underprivileged flock as ideal examples of people who are not spoiled by present-day worldliness. For him they had preserved a keen intellectual appreciation of the things of the spirit and of God. To others his praise must have sounded extravagant; to him his remarks were but a statement of virtues easily found in these peoples.

The "good earth" heritage bequeathed him by his sturdy of-the-soil parents, now, among his Indians in a frugal land, stood him in good stead. He would also live as the people among whom he was working. His diet for many years consisted largely of casava bread, eggs, fish, and plantains. Having encouraged his people to go back to the soil and keep self-sustaining and independent, he would set them an example by picking up his machete in the early morning and hiking off to a plantation to work as a real farmer in the settlement where many of his parishioners eked out an existence from the earth.

When on the 8th of November of last year, early on the morning of the day that blew the devastating hurricane across his beloved Mission of British Honduras, the Master of the harvest beckoned his faithful servant from the field, the Mission lost a zealous laborer. Father Edmund Coony had kept inviolate his missionary *Suscipe*. May he rest in peace.

FATHER RAYMOND C. BLAYZ

1904-1943

On February 16 the community at West Baden was shocked by the unexpected death of Father Raymond C. Blayz. Shortly after noon he suffered a cerebral hemorrhage and died in the ambulance on the way to the hospital in Louisville.

A sense of real and profound loss was felt by all in the community. Father Blayz was ever a symbol of humor and laughter. All can recall with pleasure some amusing story about him. His humor was always spontaneous and his hearty laughter infectious. He had the happy faculty of bringing out amusing aspects of most simple happenings and could impart to his vivid narrations of ordinary experiences such humorous overtones that one laughed with him. Repetition of his stories did not dull their pleasure for himself or others. His eye-witness account of the recent slaughtering of the pigs endowed each porker with an interesting and distinct personality, while he would vividly reenact their last grunts to the enjoyment of all. "We do have fun in our own simple way," he would say. And with him to lead us, we did.

Father Blayz was preeminently a community man. Any project which he undertook, whether it be flying kites, improvising toboggans of sheet iron, building a cabin, or singing a parody of a song, was intended for the enjoyment of his brothers. He was full of life. His enthusiasm, almost boyish in its freshness, led him to undertakings of big and generous proportions. The kite he flew must have a "mile of string." He dreamed of an unique summer camp for boys on a huge freighter cruising the Great Lakes. Once, at Jersey, his laughing countenance was depicted on the cover of a program for a community entertainment as a symbol of the joy of the occasion., He reveled in the magnitude of God's creation, the huge bulk of mountains, wide expanse of seas, vast extent of plains.

One remembers him standing on the brow of a hill singing joyfully into the thickly falling snow.

Because of Father Blayz's very evident joy in external activity one might fail to appreciate the true and solid religious spirit which guided him. From casual remarks one could gather that his favorite contemplations of Christ were of the simple and deeply personal type of St. Bonaventure. The theme of his retreat to religious was the scene at the well of Jacob, emphasizing the practical importance of the supernatural life of grace. Simply as a matter of curious interest, he mentioned shortly before his death that he had been using since philosophy the same little book for the daily marking of his particular examination of conscience.

Father Blayz was born December 22, 1904. Following graduation from St. John's High School, Toledo, he entered Florissant in 1922. Philosophy was made at Jersey. His teaching years were spent at Loyola Academy, Chicago. During theology, made at St. Mary's, he spent the summers at Camp De Smet where his enthusiastic activity met a ready response from boys. Their training and education were his keenest interest. In the second year of his biennium at the Gregorian he was forced, after a serious operation, to return home. Shortly after, in 1939, he suffered a hemorrhage which was followed by an extended period of slow convalescence. At no time did he lose his sense of humor. Though his activity had to be vastly curtailed he cheerfully submitted to God's will. In September of 1941 he had recovered sufficiently to begin the teaching of theology at West Baden.

After the cerebral hemorrhage of 1939 Father Blayz knew that another might suddenly attack him, yet seldom would he mention this possibility and never with any tinge of apprehension or moroseness. He planned ahead as though he might live a long time. He prepared his classes very carefully and worked hard to present his matter in a clear and interesting manner.

The character of Father Blayz showed so many facets that it is impossible to capture them all in a brief account. All who knew him will remember that

life for him was always a joyous and perpetually interesting adventure, that he found exuberant happiness in true Christ-like living. May he rest in peace.

BROTHER WILLIAM J. AUBERER

1878-1942

"Father Rector says Brother Bill's all right," chuckled Brother William J. Auberer some time ago as he joined his fellow lay-brothers in the task of removing the remnants of a feast-day dinner and getting things in order in the community dining room. He had a nice sense of humor which usually manifested itself in ready response to another's pleasantry and only occasionally led the way.

Brother Auberer was born in Jacksonville, Illinois, on November 18, 1878. He entered the novitiate at Florissant, Missouri, on the fourth of September, 1901. He pronounced his final vows at Regis on August 15, 1913. Forty-one years of his life were spent as a Jesuit. Thirty-five of these were devoted to duties at Regis, and five years in parish rectories. He was cook for six years, assistant baker for three years, baker for nine years, and assigned to work about the house for the other years.

With the passing of the college bakery in 1922, there ended a campus tradition which had helped many a student to survive the day's turmoil. Every mid-afternoon a turbulent line of boarding students formed outside the window of the college store to receive from the stern-faced yard-prefect one of Brother Auberer's sweet buns or bit of cake. Gone, too, was the chance for a boy with the blues to slip out-of-bounds to the bakery shop and Brother Bill.

Courteousness and self-control were among Brother's commendable qualities. He probably never quarrelled. He found relief from heavy difficulties either in a soliloquy within the bare walls of his room or in a

long walk. His philosophy seemed to be, "Drop everything and walk off your big difficulties."

He read a good deal, especially on topics of United States history, early explorations, empire building, and current events. Nor was it surprising to have him pause while wiping the dishes and gaze through the open window at the Rocky Mountains and burst forth in an apostrophe which was partly original and partly a well worded paraphrase of some masterpiece of literature he had read.

With very few brief intermissions when he was fully confined to bed, Brother Auberer, during the last ten years of his life, kept at his work, getting things done in spite of crippled hands and knees. He was a patient sufferer.

He did not, however, die with his boots on. But they had hardly gathered three days dust when he set out upon the trails of eternity. After a couple of days in the college infirmary, Brother grew worse. He seemed to be unconscious when asked whether he wished to go to confession. The prayers were begun. At once he was mentally alert. He made his confession. At its close he said, "Now I will make a good act of contrition." And he did so beautifully and impressively. He met the Master at two-thirty, the morning of December 14, 1942. May he rest in peace.

VARIA

The American Assistancy—

Jesuit Alumni Under Arms—The Assistancy can regard with pride the role which alumni of its schools are playing in this war. Latest available figures reveal that 55,345 of our alumni are now in the military service of their country. Of these, 40,568 are alumni from our Colleges and Universities. 463 have so far made the supreme sacrifice and 106 others are listed as missing. Decorations have been conferred on 361. Georgetown University leads the list in the number of its alumni under arms (4,865). Fordham University, with 36 gold-star alumni, exceeds all others in that list of heroes. Fordham also leads in the number of decorations (46) won by its alumni. Among the High Schools, St. Ignatius' H. S. of San Francisco, with 1400 alumni in service, 20 of whom have died for their country and 19 of whom have been decorated, leads in each of these respects.

Summer School of Catholic Action—All five sessions of the Sodality's annual project were surprisingly well attended. The final session, held in Regis High School, New York City, had an attendance of 1,547, including 208 priests, 453 sisters and 886 lay students. About the four previous sessions, Fr. Lord said: "Naturally we were a little dubious, this year, because of the war, traveling restrictions and the like," he said, "but we felt we should not let down; rather that we should carry on now, more so than ever. On top of this came a plea from Montreal for a session there. We had never taken the S.S.C.A. across international borders, but decided to accept the invitation. The registration was 1,920.

"From Montreal we went to Chicago, where attendance totaled 2,111. Then on to Pittsburgh, where, instead of an expected 700, or 800 at the most, we had 1,299. From Pittsburgh, we went to San Antonio,

where, like the previous stops, our fondest expectations were doubled. San Antonio produced an attendance of 1,082, as against our hoped for 500."

Rev. John LaFarge, S.J., associate editor of America, gave a series of talks on interracial justice; the Rev. Martin Carrabine, S.J., of Chicago lectured on the direction of school Sodality unions and on personal holiness; and the Rev. Francis Deglman, S.J., of Omaha, Neb., was heard on student and youth guidance and on youth guidance concerning vocations. Father Lord lectured each day on the Concepts of Social Relationships.

Others who spoke at the sessions were: Rev. Leo Wobido, S.J., the Rev. George Nell of Illinois, founder and director of the famous Co-op Parish Activities Service; Rev. Gerald Ellard, S.J., professor of liturgical theology at St. Mary's College, St. Mary's Kansas; the Rev. Richard Dowling, S.J., who is a member of the C.I.O. Newspaper Guild; the Rev. Leo C. Brown, S.J., of the St. Louis University's Labor College; The Rev. Aloysius J. Heeg, S.J., author of books on religious instruction; Miss Dorothy J. Willmann of Brooklyn, who is connected with the Sodality's central office; Miss Mary C. Dowling, also of the Sodality's central office; the Rev. Francis P. LeBuffe, S.J., eastern Sodality secretary; the Rev. Hubert O'H. Walker, S.J., of the Queen's Work and Miss Edith Weldhake, recreational specialist, and the Rev. Patrick T. Quinlan, vice president of the National Catholic Rural Life Conference.

CALIFORNIA PROVINCE

1944 Jubilarians—Eight Fathers and one Brother of the California Province will celebrate their Golden Jubilee in the Society during the coming year. They are: Fathers Robert V. Burns, Hubert Flynn, John J. Laherty, John P. Madden (all of these on June 9), Brother Joseph Pereira (June 27), Father Aloysius Roccati (August 4), Father Athanasius Biagini

(August 23), Father Joseph Malaise (August 26), Father John Buschor (August 30).

On June 25, Father Richard A. Gleeson will celebrate the Fiftieth Anniversary of his Ordination.

Army Takes Loyola University—Loyola University of Los Angeles has been designated an Army training school in basic engineering by the Ninth Army Service Command and 215 specialized candidates arrived on the campus last week to take up their courses under the direction of Dean Daniel Whalen of the Department of Engineering.

CHICAGO PROVINCE

Fifteen St. Ignatius Alumni Ordained—Fifteen alumni of St. Ignatius High School, Chicago, conducted by the Jesuit Fathers, were ordained to the priesthood this year. The school is preparing to observe the seventy-fifth anniversary of its establishment in 1944. Nine of the former students of the high school were ordained as priests of the Society of Jesus, four were ordained diocesan priests for this and other Sees, one a Franciscan and one a Viatorian.

Three New Chaplains—Rev. Albert J. Muntsch, S.J., of Marquette University, the Rev. Neil P. McManus, S.J., a native of Milwaukee and recently on the St. Louis Mission Band of the Order, and the Rev. Oscar J. LaPlante, S.J., of Xavier University, are among the recent volunteers for commissions as chaplains, Father Muntsch entering the Navy and Father McManus and Father LaPlante the Army.

MARYLAND PROVINCE

Georgetown Honors Senator—Georgetown University presented an honorary degree of doctor of laws to United States Senator Patrick A. McCarran, of Nevada,

at commencement exercises Sunday, September 12. Senator McCarran delivered the address to the graduates. Senator McCarran, a prominent Catholic layman, is a former Chief Justice of the Nevada Supreme Court.

The Very Rev. Lawrence C. Gorman, S.J., president, conferred an LL.D. degree also upon Dr. Hugh J. Fegan, faculty member for thirty-two years and newly-appointed dean of the Georgetown Law School, succeeding George E. Hamilton, eighty-three years old, dean emeritus.

MISSOURI PROVINCE

Four Leave for British Honduras—Four more Jesuits, three priests and one scholastic, have gone to Belize, British Honduras, to join thirty-six Jesuits from the Missouri Province, who are now working in the British Honduras mission, assisted by eighty-five Sisters and ninety catechists. These minister to a Catholic population of more than 34,000 souls. The mission was founded in 1851. In the new group are the Revs. H. J. Sutti of Brooklyn, R. L. Hodapp of Mankato, Minn.; A. J. Salchert of Spring Hill, Minn., and Joseph T. McGloin, a native of Omaha, Neb. The mission is still suffering from the effects of the destructive hurricane of November last year.

Broadcast Lauds Medical Schools—Catholic institutions, in the past year, cared for 87 per cent of the patients in the church-controlled hospitals of the nation, the Rev. Alphonse M. Schwitalla, S.J., dean of St. Louis University's School of Medicine and president of the Catholic Hospital Association, pointed out, in a nation-wide radio broadcast. Speaking over KSD, St. Louis, on the Catholic Hour, Father Schwitalla delivered the first of a series of nine addresses on "The Church in Action," over the National Broadcasting System, in cooperation with the National Council of Catholic Men. His topic was "The Church and the Sick."

During last year the 369 Catholic schools of nursing enrolled a total of 27,979 student nurses, fully one-third of the total number of nurses enrolled in all of the schools of nursing of the land, Father Schwitalla said, continuing:

"In our own country we have the unique distinction among contemporary nations of having developed five schools of medicine under the control and guidance of one of the Religious Orders of men of the Church. For the Society of Jesus, the Jesuit Order, conducts five such schools and has maintained an unbroken tradition of interest in and concern for the medical profession and medical education from the pioneer days on the Western Frontier of 1839 right down to our own day."

NEW ENGLAND PROVINCE

Golden Jubilee of Bishop Emmet—Two Bishops, two Monsignors, hundreds of clergymen and a congregation that taxed the capacity of the Immaculate Conception Church, Jesuit church in the South End, joined in a Solemn Mass July 4 to commemorate the fifty years of service as a Jesuit of the Most Rev. Thomas Emmet, Vicar Apostolic of Jamaica.

The sermon was delivered by the Most Rev. Richard J. Cushing, Auxiliary Bishop of Boston.

"Fifty years ago," said Bishop Cushing in his sermon, "Thomas Addis Emmet, native of South Boston, completed one year at Boston College and entered the Society of Jesus. At the Jesuit House of studies at Frederick, Maryland, he made his novitiate and continued his classical studies. At Woodstock, Maryland, he followed his course of philosophy and then spent five years as a Jesuit scholastic teaching at St. Francis Xavier's, New York, and Georgetown University, Washington. Back to Woodstock he went for his studies in theology which terminated with his ordination to the holy priesthood in 1909.

"Georgetown claimed him again until 1916, when he was assigned to the Jesuit missions of Jamaica, British

West Indies. Five years later he filled the post of the first Superior of the Jesuit Mission Band of New England. He remained in this position until Georgetown once more called him as Superior and headmaster of its preparatory school. With great administrative ability and constructive vision he filled this office for six years and returned to St. Mary's Church. Boston, where after two years of parochial work, he was appointed Vicar Apostolic of Jamaica. On September 21, 1930, in that historic Jesuit church in the North End, he received episcopal consecration. A few months later his spiritual flock in the British West Indies joyfully welcomed him as their new Bishop and as an old friend.

"Catholics number about 80,000 in Jamaica. More than one-third of them reside in the City of Kingston. The spiritual welfare of these souls is served by about fifty priests of the New England Province of the Society of Jesus. They are aided in their work by about 150 Sisters representing a dozen religious communities. In the most favorable times the shepherd of this flock has a difficult task. It became doubly difficult during a world wide depression and then a global war. But Almighty God called the right man to serve His cause —the patient, kindly, self-effacing, Christlike Bishop Emmet, most admirably suited to preside over this important missionary sector of the Master's Vineyard during the most crucial period in the modern annals of the missionary life of the Catholic Church.

"As a faithful follower of Ignatius for fifty years we honor His Excellency, Bishop Emmet, today as a Jesuit who having divested himself of self became crucified to the world, to become part and parcel of God's plan to sanctify and to save souls. No man could do more, no loyal son of Ignatius would attempt less."

Bishop Emmet is in the United States making a survey of all camps where the Jamaicans are working on farms and in Government work.

A number of Jamaicans attended the Mass and among the priests who came from distant points were Jesuits who had served at Jamaica. Also there was

a group of young Jesuit clerics studying at Weston College who are natives of Jamaica.

NEW ORLEANS PROVINCE

Eight Native Southerners Ordained—Of the ten Jesuits ordained in our Southern Province during the past summer, eight are natives of the Province. Another, born in Indiana, was reared in Florida. The tenth is from Maryland. Until recently most candidates for the Jesuit, as for other Orders in the South, came from the more populous Catholic centers north of the Mason-Dixon Line. A native clergy is a basic requirement if the Church is to flourish. The future of the Church in the South never was more promising.

NEW YORK PROVINCE

New Altar at Fordham.—On Saturday morning December 19th, the Most Rev. Francis J. Spellman, D.D., '11, Archbishop of New York, consecrated the new altar at Fordham—the altar that had been for more than sixty years the High Altar in St. Patrick's Cathedral, New York.

On the occasion of Fordham's centenary anniversary the Most Reverend Archbishop of New York offered to the University the historic old altar from St. Patrick's Cathedral and the Inisfad Foundation presented a check for $15,000. It was agreed that the Cathedral altar, dating from 1879, with a new reredos, could be erected as a memorial to the late beloved Papal Duchess, Mrs. William Babbington Macaulay. Her last visit to the Campus had been in company with the Cardinal Secretary of State, now His Holiness Pope Pius XII.

The foremost ecclesiastical architect of the country, Mr. Charles D. Maginnis, of Maginnis and Walsh, Boston, designed the new reredos.

The altar was originally consecrated in St. Patrick's by the late Bishop John J. Conroy, Bishop of Curium, on May 24, 1879 and was the offering of John Cardinal McCloskey and many priests of the Archdiocese of New York. It is interesting to note that three of the principal participants, Cardinal McCloskey, Fordham's first President, Bishop Conroy, a former Professor at Fordham, and the Secretary, Father John M. Farley (later New York's second Cardinal), an alumnus of Fordham, are among the sixteen Bishops whom Fordham is proud to call her own.

Fordham's New Downtown Quarters—Fordham University announces its purchase of the fifteen-story Vincent Building at 302 Broadway in Manhattan to house the only two of the eight schools of the university which are still occupying rented quarters in downtown buildings. These are the School of Education and the School of Law.

Thus the hopes of Fordham authorities and well wishers for more than a quarter of a century have, in the last six years, become a reality. Over three years ago, through the generosity of the late Mrs. Mary McGovern, St. Mary's Hall on the grounds of Mount St. Ursula, adjacent to the campus, was erected to accommodate the teaching Sisters studying in the Graduate School, School of Education, Pharmacy and Summer School.

Two years ago the School of Social Service acquired its own building at 134 East Thirty-ninth Street.

On the seventy-acre campus at Rose Hill are now located Fordham College, the College of Pharmacy, the Graduate School, the School of Business, the Evening Division of Fordham College, both of which moved to the campus a year ago, and Fordham Preparatory School.

The Vincent Building, erected some years ago by the Astor Estate, is a completely modern fireproof building, ideally suited to the needs of education. It is situated at the south-east corner of Broadway and Duane Street, with a frontage of 110 feet on Duane

and fifty-one on Broadway. It is within two blocks of express stations of every transit system in the city and the Broadway busses stop at the door. A block to the east is the Municipal Center in Foley Square, where are situated the Federal courts, the State Supreme Courts and various State and Federal administrative departments. Just to the south is City Hall Park with the City Hall and County Court House buildings.

The first floor will be converted into an auditorium for general lectures and social gatherings and the penthouse on the fifteenth-story will be used, pending future plans, as a law library which it is at present. Title will be closed and possession of the entire building by Fordham will be effected as soon as conveniently possible.

4,020 Fordham Men in Service—On August 1, the list of Fordham men in Service reached a total of 4,020. Thirty-five have died either in active duty or in training camps in the United States. Twenty-two have been decorated in one form or other. Among the most recent were Lieut. Joseph C. McCarthy, a former Prep student who was in the first air raid over Berlin and later in the raids which destroyed several dams in Germany. For this latter raid he received the D.S.O. from King George VI; Lieut. John F. Kielt, School of Business 1941, has also received several decorations. He was in the air raid of Rome a few weeks ago.

OREGON PROVINCE

Navy Takes Gonzaga U.—Gonzaga University has joined the ranks of other Catholic educational institutions of the nation in turning out officers for the United States Navy. Already 300 apprentice seamen have moved into the hall and classrooms and in addition to those taking engineering and premedical courses, there are 160 aviation cadets taking courses.

From Other Countries—

BELGIUM

Jesuit Dies in Concentration Camp—Father Magnee of the Jesuit College of Charelroi, Belgium, held by the Nazis in the Dachau concentration camp, is dead, "the victim of privations and ill-treatment," a Belgian report received in London says. Fr. Magnee was arrested in July 1941, after denunciation by the parents of a boy whom he had punished for bringing anti-British propaganda into the school. He was detained first in the Charleroi prison, then transferred to the prison of St. Giles, in Brussels, and then sent to Dachau where he died of his hardships.

EIRE

Bibliographer Honored—Rev. Stephen J. Brown, S.J., has been named chairman of the recently-organized Book Association of Ireland, which was founded for the purpose of promoting the reading, publication and circulation of books of Irish interest, which have little or no appeal to the National Book Council of England. Father Brown is the pioneer organizer of the Central Catholic Library in Dublin and is a noted bibliographer.

ENGLAND

Trapped Jesuit Preaches—Rev. C. C. Martindale, S.J., trapped in Denmark by the war, has been preaching in St. Teresa's, Copenhagen, Vatican Radio reports, quoting a Danish paper. Vatican Radio also says that Father Martindale's successful last-war book, "Jock, Jack and the Corporal," has been reprinted by the

Vatican Press in an edition of 10,000 copies for distribution to British prisoners.

FRANCE

Criticism of Vichy—Weltwoche, Zurich independent weekly, in commenting upon reports that the Jesuit Father Dillard openly criticized the Vichy Government in June for "not having made the slightest effort to restore France" during its two years of existence, expresses the opinion that "Father Dillard would not have spoken thus without knowing that he has behind him a power stronger than the Government or even the occupiers—the French people."

Weltwoche also noted the apparent effect of Father Dillard's sermons on other members of the clergy, who speak even more clearly inciting the people to resist, to engage in sabotage and to listen to broadcasts from London.

HOLLAND

Jesuit Dies in Concentration Camp—For distributing the pastoral letters of the Bishop of Munster, Father Swaans, S.J., of our College of St. Aloysius at the Hague, was sentenced by the Nazis to seven months imprisonment. The "offense" occurred towards the end of 1941. When he had served his sentence, however, Father Swaans, who was only about 35 years of age, was not released. He was taken to a German concentration camp where he died shortly afterwards, in circumstances which are not disclosed. Father Swaans had been a chaplain in the Dutch Army, with the rank of Major.

Valkenburg Church Destroyed by Nazis—Seizure by the Germans of the Society's House in Valkenburg has already been reported in these pages. Information now

comes to reveal that the Church there has been pulled down by the Nazis.

INDIA

Jesuit Military Delegate—Archbishop Roberts, S.J., of Bombay, has been named Military Delegate for the British Forces in India by the Most Rev. James Dey, Military Vicar to the English Armed Forces.

IRAQ

Archbishop Spellman at Baghdad—Father Vincent Gookin, S.J., Science professor at the College in Baghdad, operated by the New England Province, writes as follows concerning the Archbishop's visit: "Archbishop Spellman came on Wednesday at about 12 noon and telephoned to Baghdad College. Father Francis B. Sarjeant, rector of the college, went in town and found him at the United States Legation. The Archbishop was invited to stay at the Legation during his time at Baghdad by the American Minister, Mr. Wilson, and he did so. The next day, Thursday the 20th, he went with the Polish Bishop (Bishop Gawlina, who had just returned from United States) out to the Royal Air Force field, where he said Mass for some 3,000 Polish troops. Father Sarjeant also went out. They went by plane and did the trip in twenty minutes instead of an hour and a half, which it takes by auto.

"On his return the Archbishop visited the Regent of Iraq and the Prime Minister and the British Ambassador and also the ruins of Babylon, and finally met the Catholic Bishops at the Apostolic Delegation, where he and Mr. Wilson and the Polish Consul and some of the American Jesuits were gathered.

"The next day, Friday the 21st, he visited Baghdad College. This was, like the Mass for the Poles, on his 'must' list. He said Mass at the college chapel at

7 o'clock and it was a proud moment for Baghdad College to have the Archbishop of New York celebrating Mass here.

"All the Catholic boys were present and he spoke to them briefly. It was a post-exam holiday anyway but they were glad to come for this event in Baghdad College history. The Archbishop was interested in seeing the fine school buildings, the classrooms, laboratory and library, etc.

"Afterwards he took breakfast at the house and had his picture taken with us and then left for the airport and was off to Basrah by 9:30, waving an American flag, which had been given to him by school children in Malta. He treasures that little flag very much.

"The Polish troops presented him with a chalice (made in Baghdad by native silversmiths) which he used at their Mass and also at the Mass in Baghdad College. He was very anxious to get the home address and names of mothers and fathers of all the American Jesuits and he made sure to get the list.

"It was a touch of Boston and Fordham to have him here and he made himself at home with us, even if only for a short time. But it was an hour of Baghdad College history. He met Father Frank W. Anderson, S. J., at Cairo, and Father Joseph P. Merrick, S.J., at Basrah, so that he met us all, even those who are temporarily separated from us."

PHILIPPINES

Two New Chaplains—Two more Filipino Jesuits reported for active chaplain service Wednesday. The recent commissioning of Father Pedro P. Verceles, S.J., and Father Alejo G. Regalado, S.J., brings to eight the number of Filipino Jesuit chaplains. Five of these served on Bataan and Corregidor.

Recently, Father Regalado was of considerable assistance to the Army authorities aiding in the preparation of a conversational Tagalog manual for use among the troops destined to help redeem the Philippines.